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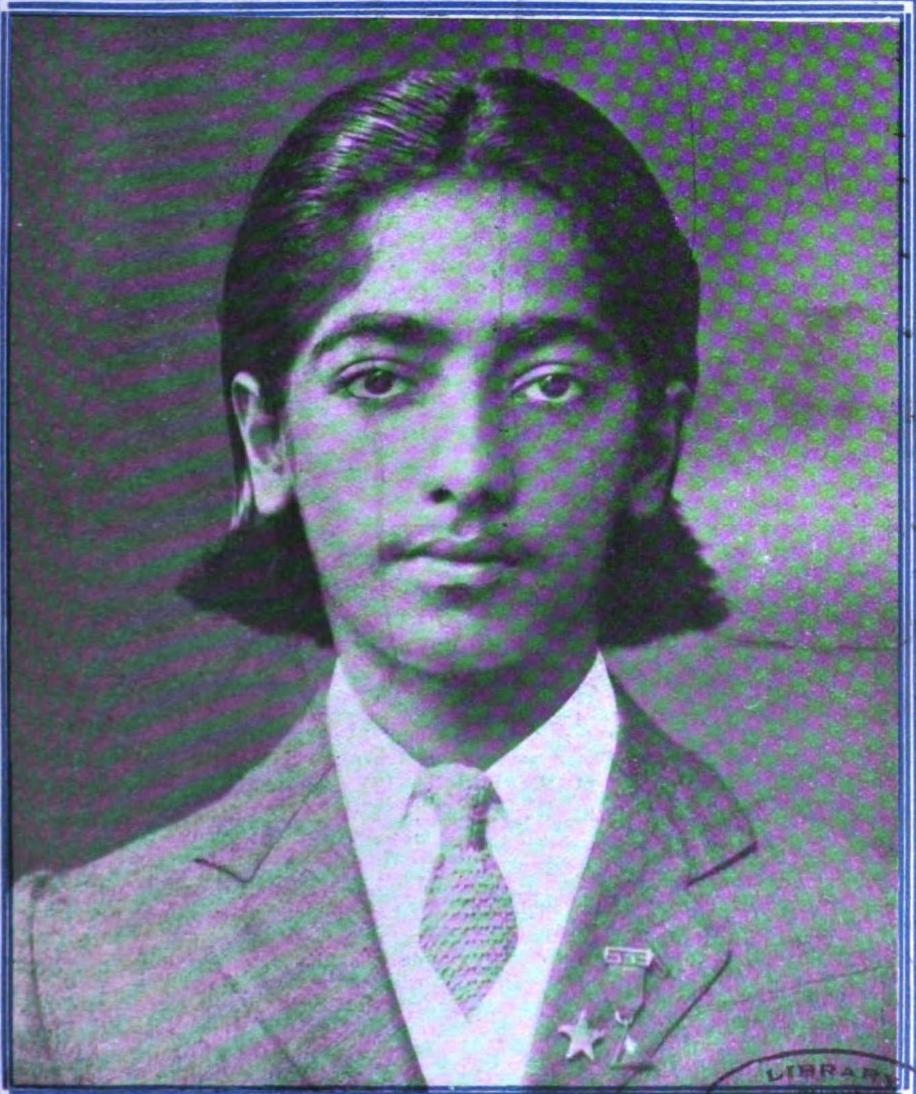
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The American Theosophist

and the Theosophic Messenger

Vol. XIV.

CONTENTS FOR JANUARY, 1918

No. 4

Frontispiece—J. Krishnamurti (Alcyone)	
By the Editor:	228
The American Theosophist; Alcyone; Does Reincarnation Explain; The New Continent.	
Travel Cards and Travel Talks.....	L. E. Girard 227
Ghosts.....	J. B. Lindon 281
Work on Higher Planes.....	W. V-H 237
Symbolism of the Triangle.....	Elliot Holbrook 239
Work.....	Helen R. Albee 246
Dharma and Duty.....	C. Shuddemagen 250
Poem—The Path.....	Bernice Thornton Banning 254
Alcyone.....	Irving S. Cooper 255
Poem—Alcyone.....	Frances Laughton Mase 257
Illustration—The Pleiades.....	
A Retrospect.....	Max Wardall 260
The Book of Enoch (Continued).....	Isabel B. Holbrook 263
Theosophical Help for Science.....	L. W. Rogers 270
Thought Games as an Aid to Concentration..Rem. A. Johnston	272
The Beginning of Separate Life.....	From <i>Man</i> 277
Have we Ever Lived on Earth Before? (Cont'd) ..F. E. Titus	279
Personal Relationships in Successive Lives.....	A. J. Bell 281
Questions.....	282
Reviews.....	285
Methods of Psychic Development; Some Suggestions for Propaganda; by Irving S. Cooper; Annie Besant, by G. S. Arundale; Astrological Textbooks, by Alan Leo; The First Cause and the First Law, by Albert F. Schnell; The Shakespeare Myth, by Sir Edwin Durning-Lawrence; The Child of the Dawn, by Arthur C. Benson; I Choose; Yet Speaketh He; Roses from my Garden; by Gertrude Capen Whitney; Magazines.	
For the Children:	
The Star and the Boy who Dreamed.....	Marjorie Tuttle 292
Sciota.....	Alma Kunz 294
Little Brothers in Many Lands.....	"Betty" 298
Grains.....	"Lotus" 300
For Tiny Tots.....	302
Finispiece—Om: A Memory.....	From <i>Homeward</i>
OFFICIAL SUPPLEMENT	
By the General Secretary.....	303
A New Departure	308
The Field	309
Adyar Letter	317
The Order of the Star in the East.....	320
Krotona	322

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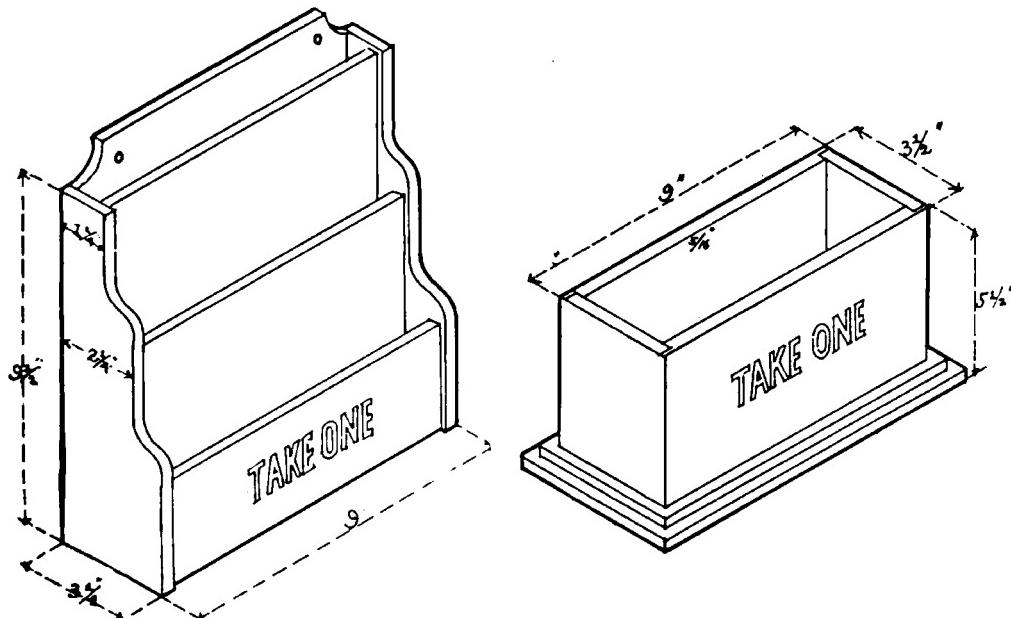
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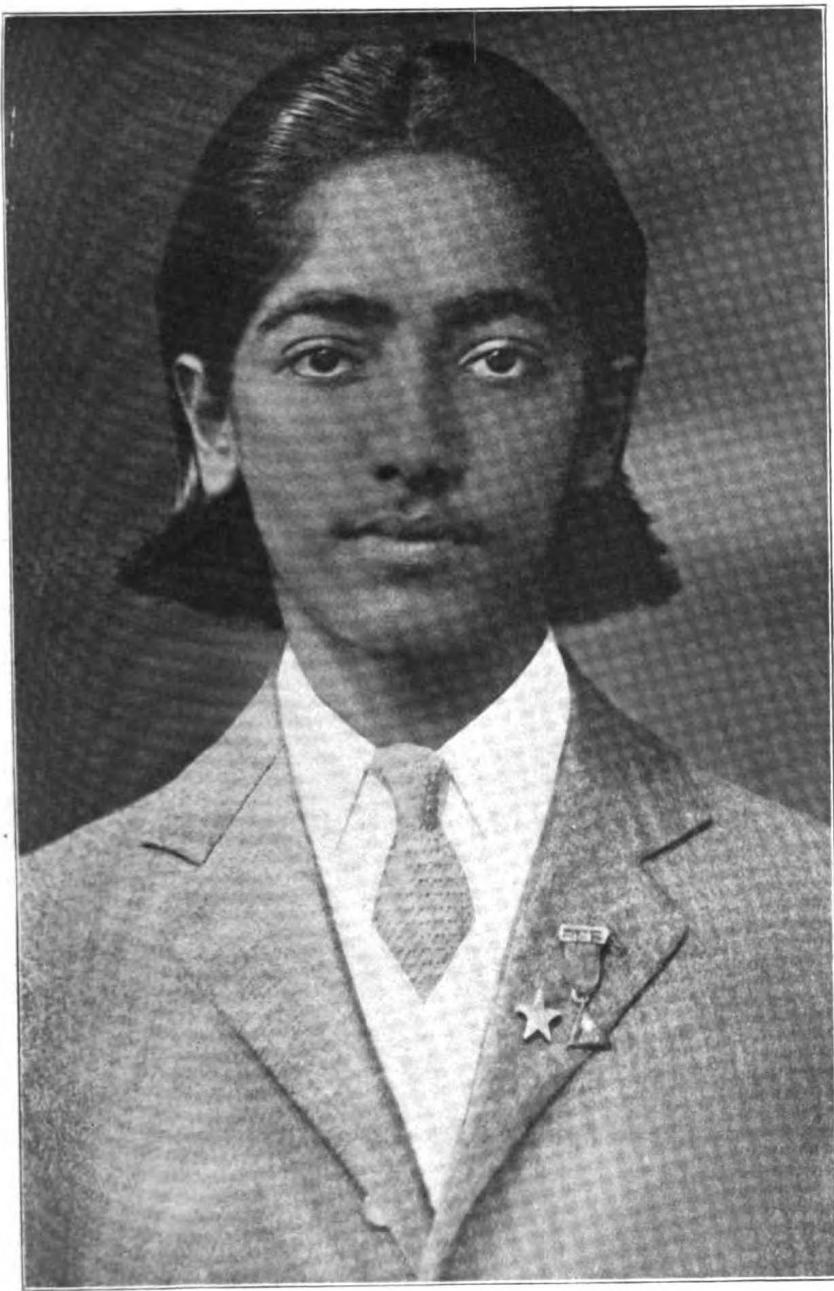
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The American Theosophist and the Theosophic Messenger

Vol. XIV.

January, 1913.

No. 4

BY THE EDITOR



ITH the present number, this magazine has expanded into THE AMERICAN THEOSOPHIST and *The Theosophic Messenger*, in order to increase its usefulness in a wider field. In doing so the publication will be no less interesting to the Theosophist, but rather more interesting to the inquirer.

Careful students are thoroughly convinced that the truths put forward by the Theosophists are destined ere long to become the common property of all peoples and faiths. Any scheme of instruction which has for its cardinal principles the breadth of tolerance and common sense outlook upon things which characterize the Theosophical standpoint is sure to grow into huge proportions with time. It is said that, when the Christian Master passed and his surviving followers gathered together, there were scarcely more than one hundred to carry His truths into a sceptical and pleasure-loving world. But look at the increase of His people today.

Age after age, a beginning is made anew and a fresh statement of truth is given forth, not for the few, but the many. Such is Theosophy today. It contains precious truths invaluable to the man in the street as well as the priest in the cloister, and these truths must now find expression more and more in the forms most acceptable to

the people, forms which they recognize as their own and can understand.

The change in the format of this magazine is a step in the direction of carrying the Message more effectively to the people. It is theirs, it belongs to them, and it is for us to take it to them in the vessels most easily understood by them.

The Editor asks the hearty co-operation of every sincere reader in enabling him to spread the Message over the widest possible area.

ALCYONE



UR frontispiece is the photograph of a remarkable young man.

Alcyone is the pen-name of J. Krishnamurti, a Hindu youth who today, at the tender age of sixteen, is the author of two books of world-wide fame. His first work, *At the Feet of the Master*, is an ethical treatise of priceless value, said to have been received by him from his unseen Master, as a teaching whereby he might develop the character and powers that would qualify him to reach the spiritual heights of Initiation. Indeed it is a precious life-guide for anybody desiring to do his or her best to live the highest within him day by day. The book has already been translated into about thirty different languages. Alcyone is now in England preparing for matriculation in Oxford, where he will receive training along the well-known lines of that great university.

His second work, *Education as Service*, sounds a note in education of very great value. In this field an awakening is taking place and this timely contribution to the literature of the subject will be welcomed by those educators who stand in the forefront of modern progress.

Alcyone is the head of a world-wide organization known as the Order of the Star in the East, whose chief purpose is to herald the near coming of the World-Teacher, Who is expected to solve the great problems of the day.

When one so young shows genius along such broad altruistic lines, it requires no prophet to foretell for him a masterful career. Many there will be who will watch his development with a deep and expectant interest.

DOES REINCARNATION EXPLAIN?



NDoubtedly one of the most striking figures of the time has been that of General Homer Lea, who died recently in California.

He was a world figure, with a physical body handicapped by nature, but possessing a remarkable mind. His innate military genius overbore all difficulties and in a few brief

years he carved out a career for himself which showed him to be a great power in a vast empire, for it was he who mastered China during its remarkable awakening. In spite of his physical disability, he succeeded in obtaining a commission as Lieutenant-General in the so-called Reform Army during the Boxer rebellion. Subsequently he fled to California where he wrote his books and became consulting strategist for those who are making history for the new China. The importance of his post was farther reaching than many knew and gave to him a power which extended to millions. The military acumen displayed by him makes one ask where this inexperienced young man could have derived all the knowledge he possessed, a knowledge which impressed governments and insured for him honors which read like a fairy story. How can such bursts of genius be explained on rational grounds?

In the midst of the many theories that might be propounded, I would place the explanation of Reincarnation as one that should not be overlooked. From nothing comes nothing; from causes proceed results; effort produces fruit; spontaneous results disconnected from cause are unknown in nature. When one observes a striking quality in the character of an individual, be it talent or genius, that quality, if we are to apply practical reasoning to our theory, must have had an antecedent cause. Heredity is powerless to explain genius or character. What is wanted is a rational cause. The "hypothesis" of Reincarnation supplies that cause. In a previous life, perhaps even in a long series of incarnations, General Lea was doubtless associated with military affairs, gaining life after life knowledge and experience along these lines that stamped themselves upon his permanent or higher self until the natural tendency of every bodily impression of that self in this life was along the special lines in which it had been trained during the past incarnations. Indeed, General Lea himself was known to remark that he felt that he had gained his knowledge in some far-off period of the past. And this furnishes a sound working theory for any striking case of genius, a Mozart in his music, a Titian in his painting, a Lincoln in his statesmanship—each expressed the qualities which it had taken lives of specialization to develop.

Another interesting point in connection with General Lea was the fact of his physical disability. He was a cripple. Why should this be, inhibiting the normal expression of his talents that so much needed a strong and efficient body? Here again we are confronted with the question of Cause and Effect. Since he had to wear a body of that type, undoubtedly there was a perfectly natural and logical reason for it. General Lea probably was lacking at some time in the past in due consideration for the bodies of others, thus causing suffering to others; he may have had a lack of sympathy or human con-

sideration for others in former existences on earth. His living under this handicap in the present life has undoubtedly impressed the reincarnating Self—the inner man that incarnates over and over again—with a recognition of what it means to have a body that suffers and hinders, and thus a great life-lesson was learned, giving to the man a higher step in the Path of Evolution. For Reincarnation and the Law of Cause and Effect carried into the superphysical world imply the constant evolution of the permanent consciousness of the man onward toward ultimate human perfection.

What I have stated I have expressed from the standpoint of theory only, but there are those to whom it is more than a theory. Of this Occultism has something to say.

THE NEW CONTINENT

A correspondent from Valparaiso recently wrote that the people of that city were expecting an earthquake in Chile. Subsequently and after the date on which the earthquake was expected, I received a letter from the same correspondent, stating that the shaking had arrived on time, but instead of affecting the land it took place in the ocean, resulting in the appearance above the water of three islands, these having risen above the surface of the water some ninety miles southwest of the Juan Fernandez Islands.

The statement is made that the new islands are entirely without vegetation, this fact indicating their recent emergence from the ocean.

This information is especially interesting to Theosophists who are expecting the gradual emergence from the Pacific Ocean of the long lost Continent of Lemuria. Many such appearances of islands have already taken place in the northern part of the ocean, of which the public press has duly made mention.

TODAY

I will be persevering;
I will be thorough;
I will be cheerful;
I will refrain from criticism.

TRAVEL CARDS AND TRAVEL TALKS

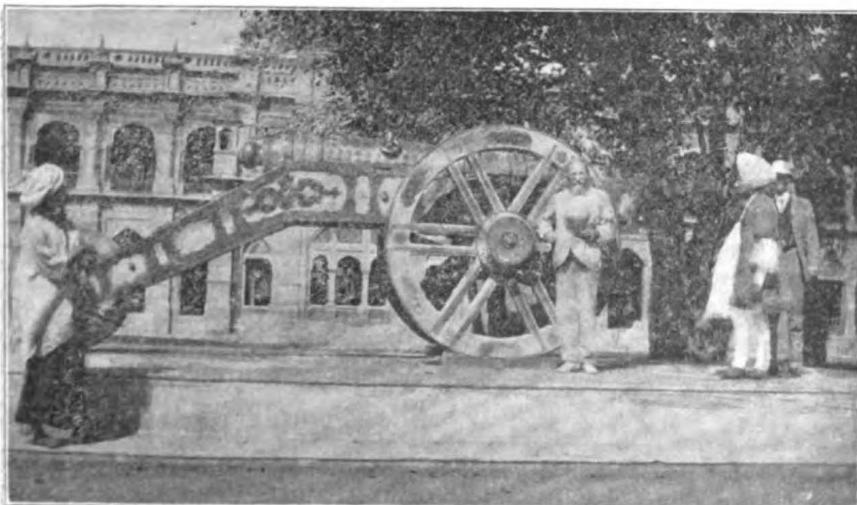
By L. E. Girard

Prospero: *I'll deliver all;
And promise you calm seas.* THE TEMPEST.

THE GOLDEN TEMPLE



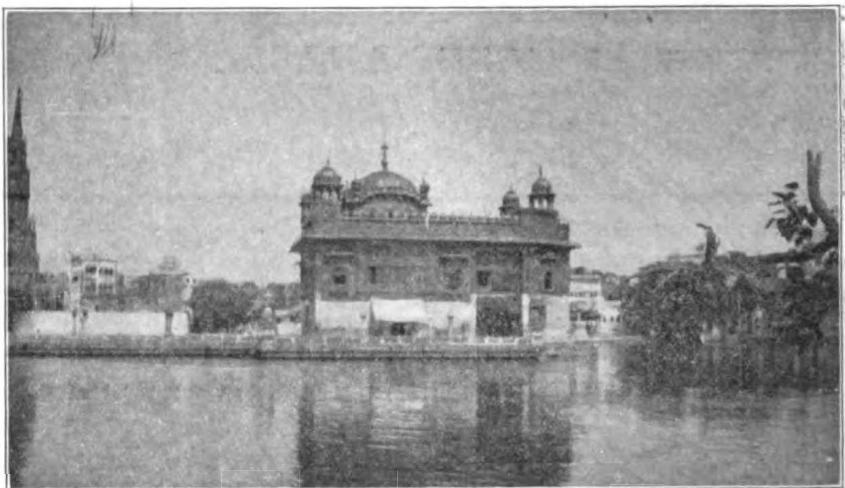
TRAVEL in India is a strange and an illuminating experience. Consider what it means to have three hundred millions of folk speaking a couple of hundred tongues, living in climates ranging from that of Alaska to that of the Amazon basin, well nigh, and all in an area about half that of the United States proper. In all this human variety there is no more interesting and admirable people than the Sikhs, the disciples of Nának Guru, whose fervor in the cause of the One spiritual God (his own phrase) made him an energetic enemy of caste, idolatry and superstition as a natural and almost inevitable consequence. The multitude of readers of *Kim* will remember the charming description of the old gun Zamzameh in the opening pages, the old cannon as it stands under the tree in the square, just before the Wonder House. The last to hold Zamzameh, and "who holds Zamzameh holds the Punjab," except for the sporadic horror of the Mutiny, were these same Sikhs; the picture shows the very gun, with its beautiful scroll



ZAMZAMEH
AND THE
MUSEUM,
LAHORE,
INDIA



THE
GOLDEN
TEMPLE,
AMRITZAR



work, double spokes and old lines. Note also the Kashmiri Brahmin on the reader's right; he is a famous polo player. Before the gun-carriage stands the well-known traveler and writer, Mr. C. W. Leadbeater.

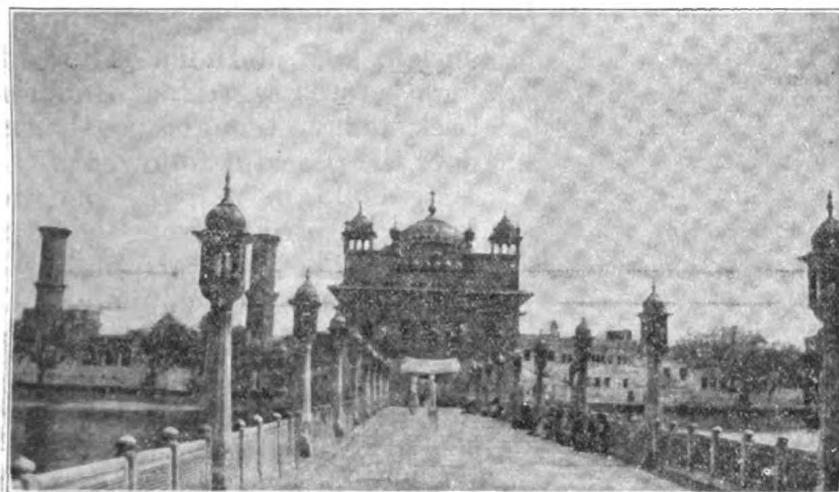
The chief shrine of these followers of Islam is the Golden Temple of Amritzar. It stands on an

island in the middle of a placid lake, in the heart of the city of Amritzar, near Lahore. About the tesselated white and black marble walks which border the lake pace the Sikh pilgrims to the shrine, clad in red or green, with gorgeous purple or lavender turban and sash, and bearing the iron circlets and crescents, as headpiece or breast-plate. These are the traditional weapons of the Sikh, but a wise government now provides that they shall be of soft iron and dull. Nevertheless they make a striking picture, for these be powerful men, with erect and proud carriage, and with eyes in which burns the fire of zeal and devotion.

The Temple itself is reached by a broad causeway, with marble floor, rail and lamps. The



rails are of pierced white marble, highly polished, and the pillars and lamps are of the same substance, and finished with little domes and spires as only the Greeks knew how to finish—but Greeks once were in this ancient land. Within the building sit the readers of the sacred texts, and the devotees, all cross-legged upon the dias or the richly

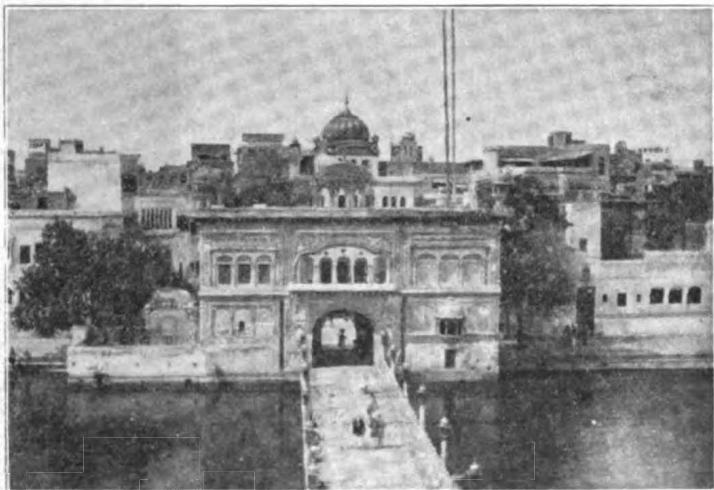


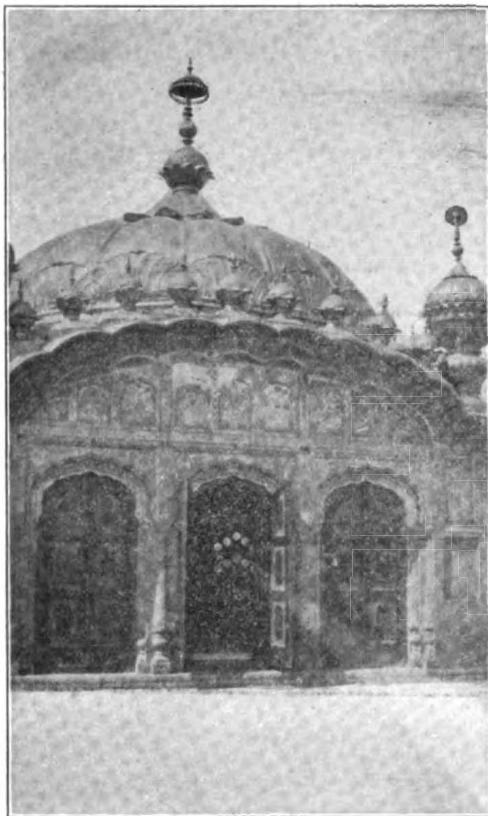
THE
MARBLE
CAUSE-
WAY
AMRITZAR



THE
CITY AND
THE
GATEWAY
TO THE
TEMPLE

carpeted floor, listening in the half light of the great hall to the sonorous cadence of the voice of the preceptor. Some now leave and wander to the upper balcony, to sit in the pleasant sun and meditate upon the phrases, upon the virtues of the Prophet, and upon the glories of the One God. From the top of the Temple one sees the gateway through which he has passed, and, beyond, the city of Amritzar. Behind him tinkling bells murmur ever, and the golden dome, brilliant under the bright sun, melts into the blue metallic sky above. This golden dome proves upon examination to be of copper sheets covered with gold leaf, the sheets all beaten and finished so that the low arch lies like an inverted flower over the walls. Like buds the lesser domes swell from the cornice, and one in the centre arises tipped with



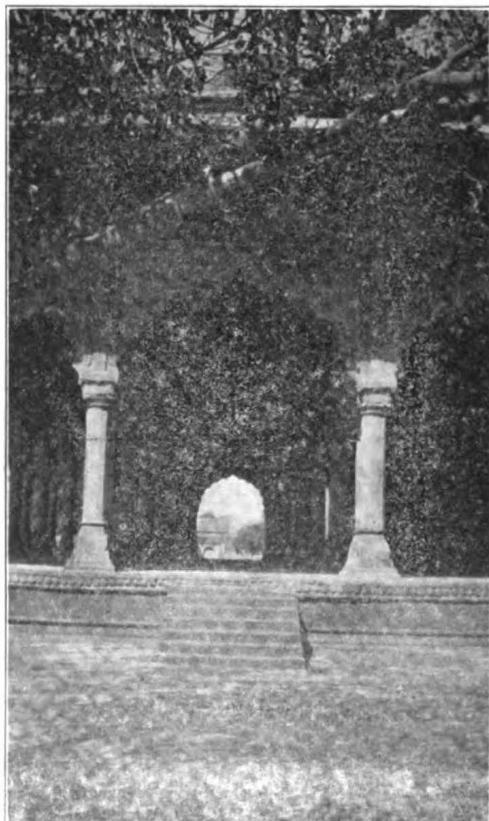


THE GOLDEN DOME

tions and a hundred races. What law and order there is in these transmutations only the science of the folk will reveal: meantime in India the varying phases all stand forth for our inspection, as here at the Golden Temple in the Punjab.

But with regret we go down to the causeway and out once more on to the flagged shore of the little lake, and under the graceful arch of the court. Through the cool passage our lagging footsteps carry us. A farewell glimpse shows the glimmering watery image of the Golden Temple, then it all fades into the dead past as we step forth into the light of common day.

a gleaming spire, from which hangs the tinkling silver *ti*, the Temple bell that murmurs in the breeze. The traveler who stops here may well pause to consider the nature of the traditions that flow together so strangely in this ancient land of India. The gilding before him is a Buddhist trick today, though no longer does the peaceful follower of the Law build in marble, and was long since driven from the Peninsula. The lake temple is a truly Hindu conception, while the tinkling *ti* is Chinese and not Aryan. And so the traveler could go on, musing over the strange changes in this world, through which pour like streams the traditions of a thousand na-



GHOSTS

By J. B. Lindon

“Be thy intents wicked, or charitable,
Thou com’st in such questionable shape,
That I will speak with thee.”

—*Hamlet.*

 **O**F the telling of ghost stories, as of the making of books, there is no end. Nor does the constantly increasing output of books weaken our statement, for the stream of ghostly stories is fed no less incessantly by many tributaries. Their united volume has formed so deep a river that the most sceptical can no longer ignore its reality nor omit it from his mental map of life. Ghostly lore, albeit the lesser side of occultism and the mere fringe of Theosophy, may not be wholly disregarded as an educator, for it is in the endless search for explanations that men, like children, learn.

Not many years ago the writing of ghost stories was almost a profession, with its literary rules and market seasons; while into each relation was generally woven a naive admission that the facts alleged were as innocent of truth as Bottom the Weaver’s impersonation of the Lion, in which part he graciously undertook not to fright the ladies, but to “roar you as gently as any sucking dove.” This branch of manufacture is happily obsolete, or nearly so; thanks mainly to the ample supply of the genuine article and the credence in the basis of such themes, which grows with the growing ability of men to understand. These augmenting visitations from the astral plane, or from that dim and transient marge between the physical and astral states where some ghosts dwell, may perhaps be ascribed to the greater accuracy with which such matters are noted now-a-days, or, as those acquainted with the wider trend of modern thought and especially those conversant with the teachings of Theosophy would maintain, the explanation lies in the heightened power of our astral senses and the immense development in this regard amongst the advanced races. Probably both answers to the problem are correct.

With this apology for “pressing in with the others,” may I offer a few ghostly happenings which have lately come within my own investigations. Like the majority of such appearances, they range themselves on either side of that great division line which separates the kindly and the unkindly—those that love and would help us mor-

tals and those that would inconvenience, or at least desire assistance rather than to render service. The instances I propose to quote are chosen as being clearly marked in this respect. They are, moreover, so suggestive in their variant objectives that I cannot but think they may prove of interest.

For obvious reasons it is undesirable to give the actual names of the chief actors—mortals, as Shakespeare calls the living characters in his *Midsummer Night's Dream*, to differentiate them from the fairies of that enchanting fantasia—but the facts adduced are severely accurate. The first case is well authenticated, and in the last three cases the “mortals” are intimately known in Theosophic circles.

Let us give priority to the kindly ghosts, for, as Dogberry said, it were unfitting to set down the names of villains before writing what pertains to godliness. Here, then, is the first story exactly as the lady interested has given it to me in writing.

“A young girl, engaged to a man in India and on the eve of going out there to be married, went to one of the big, fashionable, present-day photographers in London to have her photograph taken. The sitting was accomplished with all care and seeming success. But a few days later the firm wrote to her saying that there had been some slight fault with the films, and might they trouble her to give another sitting. This she did; but again came a more apologetic letter from the photographers saying they could not explain the mistake, but the negative was again a failure and, deeply as they regretted putting her to so much trouble, would she make it convenient to sit for her photograph a third time. The girl did so. A few days afterwards the firm wrote to the mother begging that she would do them the favor of calling at their establishment, as they wished to consult her privately about her daughter's photograph. The mother went, and they showed her the negatives of all the three sittings; and in each of them, behind the portrait of the girl, was clearly visible the face of a dark complexioned man wearing a turban, and in his raised hand a naked blade poised just above the nape of the girl's neck! The alarmed mother interpreted the three-fold vision of this turbaned menacer as a warning of some catastrophe which would overtake her daughter during her proposed journey, and refused to allow her to go to India.”

If one reads the above statement sympathetically, a very natural desire is felt to enquire more curiously; to probe the causation of this photographic warning and discover what karmic debts were paid or made therein. But, as beseems an artistic picture, the background remains for us only suggestive, and reaches into distances which, although the imagination may fill them as it will, only the Akashic records could interpret.

Another case, but of quite different character, is also full of side issues. Not long ago Mrs. M— rented a charming house in the south of England and, having many local friends, entertained considerably. One evening, her guests having departed, she was ascending the stairway when she met, descending the stairs, an old lady prettily dressed and using a walking-stick, the lady being apparently lame. The dame was attended by a white fox-terrier, which dodged first to one side and then to the other, as dogs are wont to do when coming down steps in company with their owner. Mrs. M— made way on the stairs for the old lady, who bowed graciously and smiled upon her and then, as if perfectly at home, passed down the stairs and into one of the reception rooms. Unable to recall ever having previously seen her visitor, Mrs. M— descended likewise and followed her into the room from which there was no other exit than the door by which both ladies had entered, but the apparition had vanished.

Subsequent enquiries elicited certain facts (previously unknown) which sufficiently explain the mystery. It developed that the description of the elderly lady and her style of dress exactly tallied, in all particulars, with a former occupant of the house who had lately suffered from rheumatism and had consequently taken to using a stick when walking. It was also learnt that her constant companion was a white fox-terrier dog. The elderly lady was living at the time of this incident in another part of England, so that we should, perhaps, ascribe her reappearance in her former home to some strong thought-form rather than to any astral manifestation.

The hostess referred to in the above paragraph possesses remarkable clairvoyant powers, and these faculties we may next examine in two dissimilar examples. Both Mrs. M— and her husband are now resident in this country and are ardent Theosophists. Recently they became aware that an "uneasy spirit" shared their home, but in so harmless and gentle a fashion that it was some time before the wanderer indicated his presence. Investigation seemed to show that he was a young man, newly arrived on the astral plane and much bewildered, who probably found the vibrations of the house congenial to his troubled state. So they expressed to him their friendliness and that their home and its kindly intentions were gladly offered if such might prove of any comfort to him; that he should not give way to doubt or uneasiness, for troubles are by their nature unreal, but rather hasten to utilize the opportunities of his new life, which meant true promotion and the road to happiness. The visitant doubtless received the sense of the suggestion, for he only stayed a short while longer and then disappeared.

There is a further detail connected with the above incident worth

noting. Amongst the inhabitants of the home referred to was a pet dog, the autocrat of most of its doings and well on the road towards individualization. This dog was unquestionably aware of the "presence." At times he would not only apparently see the strange visitor, but energetically expressed his disapproval of the trespass and sought to turn him out of the particular room especially favored by the latter. Nor could the dog be induced to enter the room unless accompanied by some one still in the physical state.

What is this clairvoyance which some dogs seem to possess so strongly? I have been told, on unimpeachable authority, of a dog who used to play with the shade of his deceased owner, to the no little astonishment of the good folk who could not see the cause of the dog's gambols. Many similar observations have been made, and the reverse side of this line of thought leads also to interesting fields. Why, for instance, do dogs and horses appear in so many visions? In our second story the old lady was duly accompanied by her dog (probably a complement of the thought-form); in one of Mr. Leadbeater's essays he graphically tells how a man in India watched his dead friend ride down a hillside on his likewise dead polo-pony; and in a case known to the writer a lady (still living) could at times be seen to be attended by a favorite dog which had died sometime previously. Legend, fable and record are full of such evidences. It would be a fascinating subject upon which to collect and arrange authenticated data.

But, to return to our main purpose, let us now take two instances of what I have called the unkindly ghosts—though Heaven forbid that I should use that adjective derogatively. It is used strictly "in a Pickwickian sense" and solely from the desire, weak in necessity but strong in custom, to classify.

Here, then, is an experience of distinctly unfriendly character which happened to the same lady, Mrs. M—, some years ago in England. Her home at that time was one of those old Manorial houses which still linger in many English landscapes, defying the centuries with their massive strength yet shyly nestling amid the peace of ancient trees and gardens, like atolls of the Pacific ringed with calm lagoons beyond which the changing ocean beats unnoticed. This particular house was a rambling domain of queer-shaped rooms and nooks and alcoves, connected by a veinous system of flights of stairs and twisting passages and unexpected steps, to safely traverse which required an accomplished guide. The house some five centuries previously had been a nunnery, and successive owners had grafted upon the parent stem examples of the divers styles of architecture of their times. In one portion still existed a small room paved with flint stones, upon which (so report said) delinquent nuns had to kneel

during the fulfillment of certain watches or penances. Tudor arms and coins and remnants of earlier days were sometimes found secreted beneath the floors or in the thick walls, and even the quiet gardens had their "Nuns' Walk" and mindful nomenclature.

One night Mrs. M— had retired to bed somewhat later than usual, her husband being absent at the time. She had been asleep an hour or more when, under some mental impulsion, she awoke and was startled to see an elderly woman in the costume of a nun standing at the foot of her bed. The room was quite dark except for the light given by a small oil lamp in the hand of the nun. This lamp was held aloft by the bearer as if wishful to study Mrs. M— rather than to be studied, but nevertheless the light sufficed to show a face so cruel, hard and wicked that it filled Mrs. M— with horror.

The nun gazed at her long and quietly, then beckoned her to follow. Now under ordinary conditions Mrs. M— would certainly have complied with the request of her nocturnal visitor or, at all events, sought to find out what she might do to ease this wanderer "in the glimpses of the moon." But the diabolical harshness of the face, its malignant eyes and selfish lips, and above all the strong repugnance sensed by Mrs. M— restrained her from moving. For a few moments her visitor scowled upon her and then, as silently as she came, passed to the door and out into the passage.

What long-buried secret perturbed that earth-bound spirit or provoked so strong a thought-form? To what end and with what purpose was the attempt made to lure this sensitive lady down the labyrinths of that ancient house? These are questions we would all like answers to—most of all the lady herself. Mr. Leadbeater, in one of his admirable essays upon the unseen world, advises us ever to befriend and assist all earth-bound visitants, and this is of course always desirable. But there are occasions when the would-be helper is repelled by some unknown reason far apart and different from fear; an inexplicable limitation of power which has its source in some occult sense of repulsion. Nor may we wonder that the lady, alone in such an hour and place, refused the ruthless eyes their wish and declined to follow whither the nun might lead. But whether the apparition had some mundane purpose in view or only served as a grim warning of events to come, I have the lady's authority for adding that from that hour troubles and disasters of the direst sort broke down the happiness of her life for many years. Then they, too, passed as had their cruel harbinger, and life once more became blue-skied.

It will be noticed that no violence is offered nor the sense of touch produced by any of the apparitions above related. Let me, therefore, conclude these few examples with an instance where an action for most grievous assault and battery would undoubtedly lie if any process-server could be found willing to serve the writ. The *dramatis*

personae in this case are a world-famous English philosopher and his wife. For our purposes, we will merely change their initials and call them Sir T. B. and Lady B., and will take no other liberties with the story, but set it down exactly as it has been given to me in writing.

"At the time of the occurrence which you have asked me to describe while the details are only too exact in my memory, Sir T. B. and his wife were staying in apartments at an English seaside resort to which he had been advised to go by his doctor. Being an invalid, Sir T. B. was occupying the large bedroom, while his wife slept in a small dressing-room which opened out of the big room but had no other entrance. He was awakened in the night by hearing her call out in a frightened but muffled voice and, being unable to go to her assistance, he called out: 'What is the matter? Come here.' After a moment or two she came in, half sobbing and with her hand to her throat, and told her husband that she was fast asleep, but had been awakened by a strong pressure around her neck that had almost choked her, while at the same time she had been violently and determinedly pushed off the bed so that she had been obliged to half fall, half get out of it. Wide awake and struggling to free herself, she clearly saw the figure of a woman bending over her, wearing a Sister-of-Mercy's dress and hood. With a desperate effort she shook off her assailant and fled to her husband in the adjoining room.

"The occurrence was explained away by both of them as being a nightmare, or bad dream. And she, being a brave and by no means a nervous woman, and despite a natural feeling of low spirits and unwellness the next day, continued to occupy the same room for the remainder of their stay. But Sir T. B. mentioned casually to his valet the next morning that Lady B. had had a disturbed night, and he detailed the dream to him. It was not until after the family's return to their London home that the valet admitted that he had repeated the story at the landlady's breakfast table and that she had been much agitated and begged him not to tell the lady and gentleman, since it was the third time that this occurrence had happened and that the house was haunted.

"The story went that a wealthy old woman when dying in that room clung to her money and jewels with such devotion that she had kept them under her pillow and that avarice had overcome the Sister-of-Mercy who nursed her, and that the latter did actually strangle the old lady for the sake of the wealth under the pillow."

It were perhaps excusable if we do not eagerly echo Hamlet's thought when hearing of the appearance of his father's ghost upon the ramparts of Elsinore: "I would I had been there," but the incident makes very real our appreciation of the simple answer of Horatio: "It would have much amazed you."



WORK ON HIGHER PLANES

By Dr. Weller Van Hook

Now that the atmospheres of the astral and lower mental planes are, for America, so much cleaner than they were and that their comparative purity is held for them by Great Beings against the time of His Coming we may well believe that many things may, for the time, be done there which formerly could not have been thought of. And no doubt many people will now be able to work in generous measure of consciousness there who would ordinarily not be strong enough to cope with the difficulties of that life.

Frequently staunch and well-seasoned Theosophists ask if they can be supposed to be awake and helping, forgetful of Mr. Leadbeater's statement that a vast body of people of the higher type of humanity are now busy above in sleep and that enthusiastic Theosophists must certainly be active there when their hearts are so fixed on service.

During this period of special blessing there will no doubt be a great work to be done on the physical and the higher planes among and through the established organizations of the world, especially the religious bodies and the almost equally consecrated peoples engaged in teaching, in healing the sick and in governing. And it may well be imagined that suitable persons will be chosen in the various organizations to receive counsel and give aid in this work—so important is it that advantage be taken of the great outpouring of grace.

The added powers of the Theosophical Society through the recent addition of some of its members to the ranks of the Great Lodge, as told by Mrs. Besant, are cause for our most profound gratitude to the Masters. And we will do well to use every effort to bring them into our American work as far as possible.

Mr. Leadbeater has told us that the man who functions on the astral and lower mental planes ought to set himself, each night, some definite task of his own discovery or devising, in order that he may develop his own knowledge, intuition, discrimination and judgment

as to work of this kind. It is but a step to add that each should also train himself, during the daytime, "physical-consciousness" period, to some definite type of work which he believes would have an important bearing on the astral work. This training will give the man the astral plane command of the needed data with which to work. For example, it would be of great value on the astral plane for a freemason to know not only the routine of masonic facts but also the relations of masons to religions, governments, etc., and especially to the jurisdictions of masonry in America and the distribution of masonic lodges. Moreover, a continuous effort for a number of years to do the same work will give skill as well as knowledge and general helpfulness.

There is always first the duty to help our Theosophists in all kinds of ways on the higher planes, though it is now the time during which *it is especially desired to use the Society as a weapon for outside work.* The claims of Theosophy always come first.

But international relations, peace movements, the work in its larger aspects of the great religious bodies, the semi-religious organizations that are trying to blend the efforts of our churches, the work of scientific bodies, of the congresses of philosophy, hygiene, sociology, etc., need attention. Masonry, medical work, sick-nursing, charitable institutions need and may well receive more or less directive aid. All the arts need careful assistance. Now-a-days scholars are reviving the ancient and honorable practice of wandering "in straunge landes" and we hear of exchange professorships as being regarded as a necessary phase of scholastic life. What a world of good might be accomplished with a little aid to them, if we might be permitted to render it!

Let every Theosophist, then, take up some line of collateral higher-planes interest with the thought, if permission is given in token of the wisdom of his choice, of doing some good outside our immediate ranks to the great body of humanity among whom our lines are cast.

The writer has collected some data pertaining to various organizations and will be pleased to correspond with those interested.



SYMBOLISM OF THE TRIANGLE

By Elliot Holbrook

IF WE examine the workings of the mind we find duality: analysis and synthesis, deductions and inductions, construction and destruction. If we examine the field of the mind we also find duality. It works in the concrete world of form and in the abstract world of the formless. At our stage in evolution most minds work easily in the comparison of things, in the concrete world of form, but they have little hold on the abstract, formless and universal. To help bridge across from one world to the other the symbol is used, a something which itself has a form, yet is used to suggest the formless.



the serpent is shown the succession of "light and darkness, the world's eternal way," or the pleasant and painful karma. In the centre is seen the consummation of it all, the spiritual man ready to fly away, while above all is symbolized the Absolute and Boundless, the source and conclusion alike, and end of all.

Such is what this symbol has to tell us. It is not an arbitrary figure of some one's fancy, but a real thing that may be read by him who has eyes to see.

Into the seal of our Society the triangle enters symbolically. It tells the story of our manvantaric cycle. The dark triangle tells us of the triune ever-downward-pointing nature of the material pole, while the light triangle tells us of the triune ever-aspiring nature of the spiritual pole. They are shown interlaced and inseparable throughout the entire cycle. The serpent tells of the never-ending cycles swallowed in succession, while between the head and the tail, the beginning and the end, are seen the three outpourings of the Logos and along the body of

This quotation from Thomas Carlyle shows how clearly he saw the place that symbology holds.

"Man though based, to all seeming,
on the small Visible, does nevertheless extend down into the infinite
depths of the Invisible, of which
Invisible, indeed, his life is properly
the bodying forth

Those ages moreover are accounted
the noblest which can the best
recognize symbolical worth, and
prize it the highest. For is not a
symbol ever to him who has eyes
for it, some dimmer or clearer
revelation of the God-like?"

Thomas Carlyle.

Before we take up the symbology of the triangle, however, let us use a moment in considering the triangle itself in order that we may see the reason why it is so generally used. Of all the symbols there seems to be a greater use of it than of any other. We might say the cross is the more sacred, but the aspect of things represented by the cross is more recondite. The triangle in a way represents and shows forth the whole mode of manifestation, therefore it is everywhere and in everything. When you stop to think about it you will realize that rather than being a concrete thing it is inherently a symbol. For where do you see the triangle? It is not prominent in nature or in the works of man. It is a hidden thing; it is a symbol, or is used in an ideal way almost altogether.

If there is a great survey to be made by the Government to map out a territory, they establish points in prominent places which can be seen for a great distance—on mountain tops, etc. Some two in the whole lot are located in such a way that there is a level and easy place to measure between them, and that one line, the base line of the first triangle, is measured with almost infinite care. Having once established that line, they ascertain the angles and soon cover the proposed territory with a network of triangles. Why? Because the triangle is a definite thing. If you have the length of the three sides of a triangle, that defines it and it cannot be changed in shape except by fracture. If one side and two of the angles are

given, it is equally definite; so the triangle is used, so to speak, to define things. The original larger triangles are divided into smaller and smaller triangles until they are down to a size where the detail can be worked into the map.

Upon the fixedness of the shape of the triangle depends its use in solving problems of statics and dynamics, in bracing, in determining equilibrium. Trigonometry, the knowledge of the mathematical properties of the triangle, is indispensable in the arts and sciences, but it does not appear on the surface; its nature seems to be ideal or symbolical.

THE SOUL OF MAN IS IMMORTAL,
and its Future is the Future of a
Thing whose Growth and Splendor
has no Limit.

THE PRINCIPLE WHICH GIVES LIFE
dwells in us, and without us, is
undying and eternally beneficent,
is not heard or seen or smelt,
but is perceived by the Man who
desires Perception.

EACH MAN IS HIS OWN
ABSOLUTE LAWGIVER, the
Dispenser of Glory or Gloom to
himself; the Decreeer of his Life,
his Reward, his Punishment.

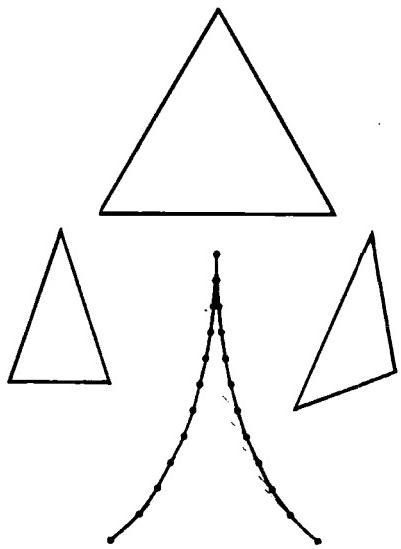
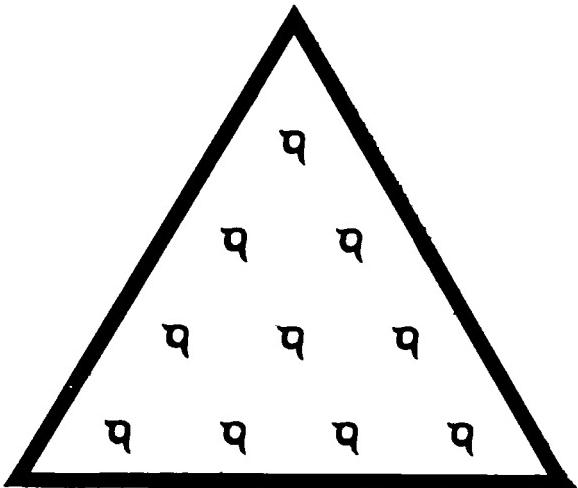
Regard the three truths
They are equal.

If we examine the various theories which attempt to explain man and his relation to God and nature, we find some who say it is all matter and the product of matter; "that the brain secretes thought as the liver secretes bile." This is the materialist's theory. Again, we have the idealist who says it is all spirit. Next comes the dualist who says it is spirit and matter, either as equal and opposite or in some other relation to each other; and lastly we have the teaching of the trinity, or the triueness of God's manifestation in man and nature.

There is indeed a One: the abode, the substratum of all, from which all emanate and to which all return. There is indeed a Two: duality appears at the dawn of manifestation. The universe is sometimes spoken of as a pair of opposites. Duality pervades mani-

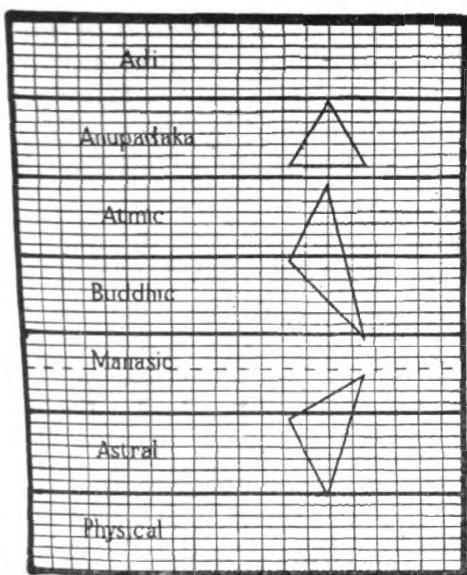
festation, as the One stands behind it. There is a Three: whether we go to highest spirit or to lowest matter, we find it with three aspects or qualities. In the completeness of all there is indeed a Four.

All the above is shown, in symbol, in the Pythagorean tetrad. The sum, the perfect number, is Ten. If we would know all we cannot omit any. At present we are considering the Three, as symbolized by the triangle, but it will be necessary to refer to the other numbers occasionally.



When we have three equal factors working together symmetrically we may represent them by the equilateral triangle. On the other hand, if we had two similar forces acting as a pair, acting together in a certain way, being uniform and symmetrical to a certain line, and a third force joined those two which was related to both, then we could symbolize that by an isosceles triangle, having two equal sides and a third of a different dimension. If all three factors or forces differ one from another in various ways, we might symbolize them by a scalene triangle.

Again, we may represent progressive polarization by the growth of the triangle. The points of the base separate more and more, diverging, describing curves resembling ram's horns. In the zodiacal sign of Aries, which stands at the point of beginning, you have this idea symbolized.



Here we have our familiar diagram of the planes. We have the Monad represented as a triangle with his three aspects equal so far as we know, and shown in the planes in which Monadic consciousness is normally located. We have here the ego, the descended aspects of the Monad in his three planes, each point located in the atomic level or highest sub-plane of the planes of his habitat; and below we have the lower man, or personality, located in the three lower planes, in which the ego is reflected.

I think we very little appreciate what a key this diagram is for us.

It puts before us symbolically the principal factors of man and his intimate relations to the corresponding planes of nature and his descent from God. I remember one of the first things I read in Theosophy, something written by one of Mr. Judge's pupils, said that the whole of occultism was based on the understanding of the seven principles of man and the planes to which they were correlated. This symbol of the triangle is of immense value to us, one which we can meditate upon and muse over and study endlessly and all the time find in it new things, for it is a universal symbol.

If you were to ask me to define "man," I would say he is the Self with an apparatus or appanage for establishing contact or relations with the not-self. If you were to ask me to define "dog," I would answer the same, but qualify it by saying that the apparatus is quite different from that of the man. When we think "man," or "dog," it is mainly of the apparatus of each that we think, because we spontaneously call up a mental image of the most material part of the apparatus, while the Self is beyond thought.

The diagram not only suggests the three grand divisions—Monad, ego and personality—but, with its corners located in certain planes, we have some clue to the phases of consciousness and interaction of all the parts.

Let us briefly consider the whole structure, beginning with the Monad and coming down. While perhaps the Monad belongs more particularly to superman, yet it belongs to man. If we go back further we reach the Logos. What then are the Monads? Or, perhaps, more properly, since their life and consciousness is one with the life and consciousness of the Logos, what is the Monad? It is

as though around foci of Himself He had drawn the material of His universe to be and confined His consciousness therein to one narrow plane of its finest vesture; or the Monads are as seeds of Himself, planted in the matrix He has formed, to be nourished by the sunshine and rain of His nature; or they are the master-atoms of all that is suspended from them.

It must be remembered that consciousness means change; that it requires differentiation. It must be remembered that the Self is everywhere, and that therefore life, or consciousness, is everywhere, and that there is a definite mathematical relation between the movements of the outer vestures and the change of consciousness of the inner life. Only that is within the field of our consciousness which moves our apparatus, but the changes in our consciousness are, we might say, mechanically connected to those movements or the universe would be but chaos to our consciousness. No fact given us by Theosophy, perhaps, helps us more in solving the riddles of life than this one fact of the correlation between the changes in the apparatus and changes in consciousness. When we say, then, that the consciousness of the Monad is confined to one narrow plane, it means that the movements of matter of the lower planes produce no movements in his vesture.

The old story of the shower of bullets may be helpful. Suppose bullets to be fired, one after another in the same line, striking a target. When at first they are fired slowly and at considerable intervals, we see each ball and hear it strike the target. But suppose they are shot faster and faster with a corresponding decrease in the interval of time between shots. Soon only a blurred line is seen and the sound from striking the target becomes a dull whir which changes into a low musical tone, rising in pitch till it becomes a screech, and then dies away. All sound has ceased, but the dull line has become a clear bar of metal, harder and more rigid than steel. Next, it begins to glow a dull red and successively takes all the colors of the spectrum, swelling in the meantime until it becomes an immense cylinder of incandescent light, then disappears. Finally it is driven beyond the endurance of even etheric matter and passes to the astral plane. The balls are now miles in diameter, and we walk through them and they pass through us and we have lost all consciousness of their existence.

This shows us how by specialized organs our physical apparatus picks up some of the vibrations about us and produces definite changes of consciousness. Our apparatus as a whole responds to but little of all that goes on about us, and of that little only a small portion is sensed definitely enough to determine whether its source is within or without us. Now since the Monad cannot definitely con-

tact the lower worlds—and his will being the will of the Logos that he shall know Him by knowing His universe—he puts out little rootlets, something as we put out our hands, and grasps an atom on each of the three planes below his own. These atoms are vortices of the life of the Logos, each especially qualified to show out one of His three aspects on those planes. They become, therefore, the representatives of the Logos on those planes and, far later in evolution, develop collectively a centre of consciousness known as the ego.

In the meantime, the Logos has poured a stream of His life into His universe and has used for its vehicle the Monadic essence, and this, in the shape of group-souls, ensouls triads of atoms in the three lower planes, indicated by the lower triangle in the diagram. The purpose of this outpouring is the development of life in form, and these triads slowly pass up through the mineral, vegetable and animal kingdoms.

When these three atoms, linked together to the end of time perhaps, begin their evolution they send out a rocket which grows and branches and knits together as long as form develops. On the branches and twigs of these roots are fastened atoms of the three planes, and they act as a sounding-board in intensifying and focusing vibrations on the permanent atoms of the triads. As this web becomes more intricate and the attached atoms more numerous and varied, the consciousness increases in size of field and variety of shades. Now these lower triads are attached to the higher triads all the while (at first by the finest threads) and the higher triads to the Monad, and the Monad to the Logos, as we have seen.

In order that differentiation may increase, as evolution progresses, the group-souls divide from time to time and contain a less and less number of triads, till in some of the domestic animals each triad retains his own fragment permanently—that is, becomes individualized. Finally, when some intense desire or aspiration to be what his master is, or to understand him or see him, raises his lower triad towards the higher, so to speak, the group-soul is burst; the spark leaps between the higher and the lower, catching it up and enveloping both the higher and lower triads in an envelope made of the materials of the nascent egoic body and group-soul. This is the conjunction of the second and third outpouring of the Logos and marks the entrance into the human stage.

(To be continued)



WORK

*By Helen R. Albee**



N orderly evolution of the soul is not, as some suppose, in a straight line of progress; rather does it present an ascending spiral, extending outward and upward as it proceeds, again and again coming around to the old questions of life to meet them on another level. As man includes the physical, intellectual, and spiritual, each of these should find a place in his unfoldment at all times. He does not meet the duties of physical life once, and dismiss them when he begins the intellectual side of his education, and then drop both when he awakens to his spiritual capacities. We do see men who are satisfied to live on the material plane; also those who devote themselves to the strictly intellectual pursuits; also those who are professional saints; none of these is a symmetrical being; for any ignoring of the three fundamentals of life is a sacrifice of symmetry.

Now there are multitudes of people at this present day who have never known servitude in any form; they are unacquainted with manual labor, and have been reared in ease and leisure; they have cultivated their minds; they have developed a degree of spiritual energy; and they believe themselves nearing the apex of human possibilities. Some day they unexpectedly find themselves, not merely contemplating, but submerged in the material plane of life, forced to engage in the common manual labors, to serve, to drudge—some call it—and they cannot understand the situation. Tens of thousands of housewives the world over today are facing this problem; with ample means, they are unable to procure the servants that they have always regarded as a necessity. . . . Wearied, disheartened, sometimes wholly despairing, they cry out for the reason. It is deeper than a mere social or economic question—it is a spiritual problem for them to solve. These souls, who have advanced quite a way in evolution, are returning to a basic feature of life to study it from a higher level; for they bring an intelligent brain and eager soul to manual labor instead of the heavy hand and dull intellect of the servant class.

*Extract from *The Gleam*, by Helen R. Albee. By permission of the publishers: Henry Holt and Company, New York City. 1911. Price, \$1.35.

It is my belief that they are sent back to this point in order to refresh themselves in lessons that only work can teach. And what does working with matter mean for man, from the viewpoint of the Spirit? It is to bring him into active co-operation with universal law. Nature's ends are order, economy, utility, beauty, proportion; and, just in the measure that a disciple manifests these, can she use him profitably. . . . In a low state of development the individual is called upon to use matter in its grossest forms, applying his own physical energy as the motive power, and his usefulness is measured largely by his physical endurance, for he cannot be trusted to any considerable degree with personal responsibility . . . he needs supervision; the work of his hands is not of a nature to yield either joy or inspiration; it is enough, if, from it, he develops a spirit of fidelity to duty, integrity, obedience to superiors, and honesty.

As man rises in the scale, he is given greater freedom; he is required to use less and less matter, and more delicately; its manipulation demands skill and discrimination; and a little later, he is called upon to apply the forces of nature; he harnesses water and steam and electricity to assist him as a skilled mechanic. Further on, he handles subtler forms, and infuses his labor with heart and brain. The artist uses much less pigment than the house painter; the lapidary requires finer tools and less material than the stone mason; and still man goes on, gaining independence with every step, until he drops matter wholly and uses only his mental power constructively; a few drops of ink, the words of his mouth are his entire equipment; with the high potentiality of his thought, he sways the destiny of nations, translates the mysteries of sound and color, is able to pierce the realm of the unknown, and wrest from it the secrets of the universe. These are our men of genius, the great statesmen, artists, musicians, poets, writers, orators, and inventors. Through all this long course, not only the race, but each individual is being trained to an exercise of creative faculty, and as he grows in responsibility, he is trusted to use, through his higher faculties, powers, which carry with them a vaster utility, also the possibility of greater destructiveness. The degree of his creative energy alone determines where a man stands on the round of evolution. He may be unconscious of his goal, but this is Nature's ultimate purpose with humanity. The greater the opportunity to manifest power, the heavier the obligation to conform to cosmic law. . . .

He who would excel in other than common things, who desires to progress until he can use constructively thought power, which transcends physical forces, must obey the requirements of Nature in observing order, economy, utility, beauty and proportion. With the greatest latitude of expression he must conform to these principles, and the higher he goes, the more individual the expression becomes,

and the more necessary to be regulated. It takes long apprenticeship to proceed from gross matter to an intelligent use of physical forces, but how much longer and more severe the discipline will be for him who is to operate spiritual forces, and, in order to make sure of our proficiency, as we enter upon this advancement, Nature sees to it that we shall bring our best knowledge to bear upon everything we do; that we shall approximate, to a degree, perfection in execution, that we shall slight nothing because it seems insignificant; for men cannot be a judge of ultimate issues; therefore she draws us around into the material plane once more, there to study its aspects anew, and to perceive her large intention. She tests us to see if we are faithful in little things before passing us on to greater. If an engineer makes a miscalculation in running his engine with steam or electricity, it may be fatal to many lives; if a soul, intrusted with spiritual powers, makes a mistake, it may be a thousandfold more disastrous. Therefore, when Nature undertakes to instruct a student in the mysteries, she sends him apparently down into the kindergarten class of labor, and when the first chagrin is over, he discovers that, after all, he is not called upon to use figures in sums of addition and subtraction, but in algebraic equations. Nature is directing his attention to elemental matter to teach him the analogies between the lower and the higher; she reveals unsuspected correspondences; sets him humble tasks which are to try him; picks him up out of the dust when he goes under from despair—then trusts him a little more, leads him a trifle further, until he sees himself no longer prostrate under a supposed burden, but acquiring a spiritual education. Even then the burden is not at once removed; not until he rises to meet any duty without protest is he fit to enjoy further privileges. . . .

If we bungle and dissipate our energy in the simplest tasks, how can we expect to manipulate successfully subtle forms of matter, to apply spiritual forces? One of the supreme meanings of life lies in the education of our hands to do our tasks exactly.

We, who are to live by the Spirit, must learn that we not only can, but must hold sweet communion while on the run; until we are able to open ourselves to spiritual influences under any and all conditions, we cannot make this side of our nature of practical use in everyday life. If we obtain truths only when in silence and passivity, we cannot draw from the source of wisdom when in the midst of life and human needs, where we shall surely be sent when we have found the inward light. For the light is not given for our private use alone. Unless the ecstasy of the saint leads to a greater service of man, it becomes a form of spiritual dissipation, a species of intoxication that unfits one for real duty. For this reason, when we begin to get truths we are precipitated into a genuine warfare; we must fight for the early moments of calm and quiet; we must prove that they are indis-

pensable to happiness, and when we learn to value the inward life beyond any outward welfare, we shall be surprised to find that our ability to receive depends wholly upon the attitude of mind, and not upon conditions; that fresh revelations are more apt to come when we are busied about the daily task, when going on an errand, than when we deliberately sit under a green tree, and say: "Now I shall think great thoughts." The pious reception of higher thoughts in a crowded car, in the street, in the busy kitchen or workshop is a true conquest, and once gained is never lost, though it may vary in degree. The inner mind, which has no part in material things, is growing strong enough to transmit its private message to the outer mind at any time that the latter holds itself quiet enough to get the impression. . . .

You, who are groaning under intolerable petty tasks—how are you doing them? Do you realize that you are being trained in responsibility to meet your share of the world's work? Are you using the best of your intelligence, the wisdom and strength of your spirit, or only a pair of incapable blundering hands that are quite satisfied so long as a thing is even half done? If this latter is your attitude, you will be permitted to serve another day. Do you feel degraded by the work you are called to do? You are really degraded by the way you perform it. The moment you put your best into work it is no longer drudgery; when you are worthy, a nobler occupation will surely come; for Nature has great need of superior workmen, and has a place waiting for you when you improve the quality of your aim. . . .

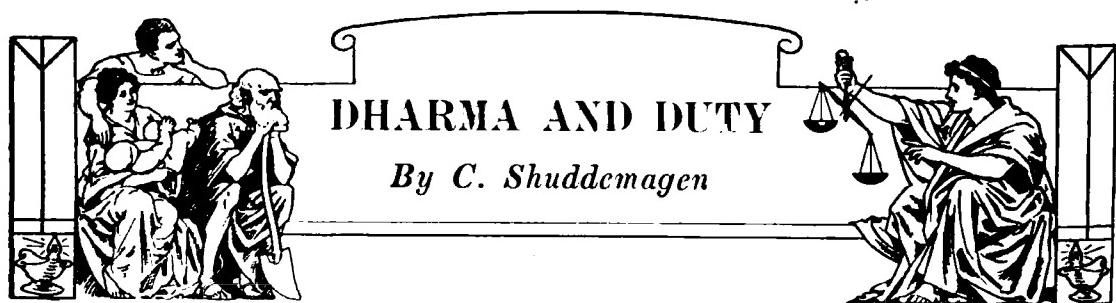
Life has more ways than one of teaching the same lesson; and, if we will but believe it, each one is under the tutelage best fitted to graduate him with honors, when the hour arrives. . . . Work seldom exhausts us; it is our rebellion against it that wears us out.

. . . It is only when we recognize that no work is high and none is low, when our hands find all alike worthy, that we are released from some of the most irksome duties. . . .

In the general scheme of nature, individual work has small value to the world at large; but there is something more important than this outward manifestation. The world may not need any man's work, but the man needs it. The privilege of work is everything in a man's intellectual and spiritual development; he expands under its difficulties and problems; his faculties grow alert; his perceptions become sensitive. But better than this, work builds into a man a permanent moral residuum of honesty, fidelity, patience; it hardens his spiritual muscles to resist temptation. Rejoicing in his hands, he penetrates to the joy and secret of creation. So long as we feel the need of praise or appreciation to sustain us, we have not reached the highest privilege of work. The joy of the doing is not yet revealed

to us. Labor is the nexus between spiritual knowledge and dead matter, and is needful in some form to a soul's progress. Labor discloses vital correspondences, and reveals many hidden mysteries. . . .

Work of itself can never carry us upward; but when we bring our spiritual mind to bear upon our lower duties we get the reaction of a force upon matter, which is the prime requisite of progress. Then Spirit illuminates labor while labor interprets Spirit, and thus are clearly revealed the fundamental truths that govern the natural and superphysical world alike. So long as we are among the unawakened, we may be as blind as we please; but once upon the upward Path, everything conspires to lead us on; or, if we falter, to push us forward.



THAT there is such a thing as duty few men will deny. But there are many standards of duty, often differing in important essentials, and the one source from which all spring is most often not recognized at all by men. This source is deeply rooted in the Law under which Life, the One Self, evolves in forms, and the perfect standard of duty, as far as humanity is concerned, can only be grasped by the perfect man, the Master.

Duty, as men may understand it, is a manifold, inconstant reflection in the world of personalities of the permanent standard of duty in the nirvanic plane. Being a reflection of a mighty reality, it carries the stamp of authority, but this can be only partially recognized, since men have learned of duty chiefly through the slow method of experience and not by more direct ways.

For many millions of years our humanity has gathered experience in earthly bodies, slowly, tediously and often painfully learning the lessons of the Law,—the great Law of Evolution laid down by the Logos, the Law by which men are to find their way back to Him from Whom they came. Many actions they have found to bring them pain, others have brought peace and happiness. Out of these experiences there has been constructed a system of Ethics. Those actions or such conduct as has been found to lead to sorrow have

been called *wrong*, while those which have been found to result in happiness are what the world calls *right*. Not all men agree on questions of right and wrong, but the law of averages holds sway here as in most other cases. What the great mass of humanity condemns is called wrong, and what it approves is called right, no matter what individuals think or know. The individual must bow to the majority and accept the standard of right and wrong, in outward appearance at least.

Now duty is what the world thinks you ought to do. It is that course of conduct which for the average man will most nearly avoid pain and bring happiness, which will be most nearly right and least wrong, according to the standpoint of the world. Duty, then, is based on the experience of humanity at large and is supposed to apply to the average man. However, it is usually imposed by the world on all men, for the average man judges other men according to his own standard. He usually judges all men alike; he regards every act as either right or wrong in itself, without reference to the person who performs the act, the circumstances which led him to it, and the motives which influenced him. The Theosophist recognizes the existence of this strong thought of duty, its usefulness and place in the evolution of humanity and its weak points as well. He realizes fully that the younger souls need fixed forms of thought to lean upon and that it is highly necessary that they should subject themselves to a fixed code of conduct, to the standard of duty which has grown up naturally in the mind of humanity. But the essence of the life of the Theosophist is that it is in many respects abnormal; he follows a much swifter path of evolution than the mass of humanity does. And one of these abnormalities or deviations from the average life is that the Theosophist boldly takes his future evolution largely in his own hands and assumes the great responsibility of determining his own standard of duty. In short, he does not try to do what the world around him thinks he ought to do, but always that which he himself, from his own inner being, in his highest moments, thinks is what he ought to do. He follows the Path of Dharma, which means that which he himself recognizes as the right course of conduct.

Let us see wherein lies the great fundamental difference in these two standards, that of duty and that of dharma.

Duty is based partly on customs and traditions representing experiences and teachings given to the ancestors of men, and partly on the experiences of the mass of humanity now living. In the Western world this standard is constructed without regard to the truth that men are all evolving beings living periodically in physical bodies, under the Law of Karma, which unerringly brings home to men the fruits or reactions of their former actions. It is taken for granted

that this one life is all we have upon this earth, and so its part in man's spiritual life is largely exaggerated in some points while some other most important ones are entirely missed. The average man is far from being wise; he sees only a distorted reflection of the One Truth; hence his idea of duty is necessarily very imperfect and even full of errors.

Dharma rests on the truth that souls are of different ages, or development. What is right for one to do may be wholly wrong for another. Furthermore what may be right for a certain individual or further incarnations and thereby advanced considerably in his evolution. In his rather undeveloped stage, when his conscience is as yet ego in this life may be wrong for him after he has had a number of rather feeble, it is well that he should be ruled by law imposed upon him from without. But as the ego grows in the powers of discrimination and sound judgment, having accumulated in his many incarnations vast stores of experiences and extracted the essential lessons therefrom, he must learn to exercise his own divine right of guiding his own evolution, of determining from within the standard according to which he will decide whether or not certain actions are right or wrong for him to do. As he grows in strength and wisdom he will continually make changes in this standard so that he may deal with more subtle distinctions, with vast fields of consciousness before unknown to him because of the lack of the necessary perceptive powers.

Very often a man's dharma and duty are at variance with one another: what he thinks he ought to do is not at all what the standard of duty set by the world about him requires him to do. In such cases it is quite helpful in the study of dharma to consider the various possibilities of choice of courses of conduct with regard to the evolution of men. Suppose a good man of average development has to make a choice between being present at some social gathering, say a wedding, or doing some unselfish act for another person. Suppose also that the doing of one involves the impossibility of doing the other. Convention, or the world's standard of duty, requires the man to go to the wedding; he will commit an impropriety if he fails to do so. On the other hand the man realizes in his heart that he ought to help his neighbor. Thus it is his dharma to help, his duty to go away. But he has not yet become clearly aware of the real meaning of the two forces in evolution; he is merely aware of the conflict within himself. If now he chooses to help, he will be censured by the world. Thought-forms of blame and ill feeling will strike his astral body from all around and he will feel pained. But the man gains the approval of his higher self; in his heart he feels he has done the right thing. His choice of dharma as against duty has strengthened his inner vision, his discrimination between dharma and duty. He has made a distinct step in advance in spirituality, has gained in wisdom

and in strength of character. The next time some similar conflict arises it will be much less difficult for him to act out his dharma against the forces from the outside.

If on the other hand, the man follows the course which society demands of him, he avoids the discomfort of the lower planes and everything seemingly is well. But he has lost an opportunity of doing something which would have strengthened the influence of his higher self over his personality. He has instead placed himself more firmly under the rule of that astral and lower mental entity called "public opinion." His personality has been strengthened to the detriment of the higher self, and, if some similar choice is presented to him, he will have still greater difficulty in choosing the course of dharma. It should be noted, however, that the karma of rejecting the higher path is chiefly that of loss of opportunity to advance, there being no distinct set-back in his evolution.

Suppose the choice of attending the wedding or of helping a fellow-man were presented to a student of Theosophy, what consequences would follow either course? For this student it would, of course, be much harder to disobey the call of the higher self because he knows something of what dharma means and the importance of following what he himself believes to be the right course of conduct. Hence, by choosing the right course he will still further strengthen the good habit of giving his higher self more power of controlling the personality; while if he goes contrary to dharma, he suffers not merely a loss of opportunity in his evolution, but a real set-back, a loss of ground that had been laboriously gained before. He has done violence to his higher nature, and this means bad karma on the higher planes. In case he chooses the service and not the pleasure, much depends on the way in which he allows his astral and lower mental bodies to react to the vibrations and thought-forms of blame which result from his failure to obey the rule of conventionalism. If he let his bodies become violently excited and send out thoughts of ill feeling and hate in return, he forges a strong link in the chain of unpleasant karma which shall bind him to his critics. If he accept the astral waves sent to him as a matter of course, and hold his lower bodies firmly, preventing them from responding, he avoids karmic links with the other people and gains still greater power over his bodies. And, finally, if he return love for hate, holding the thought strongly in his mind that the people shall quickly learn something of tolerance and universal love, he thereby forges karmic links of a spiritual nature, which in time will bring him the opportunities of helping to bring about his aspirations.

Egos differ not only in their age, or development of the higher spiritual powers, but in those subtle qualities of their being which

are determined by the evolutionary ray to which they belong. There are seven great Logoi Who together make up the one Solar Logos. Each of These has certain qualities of consciousness and ways of expressing His divinity in the worlds in which men evolve. Each has in His mighty bodies on these various planes of being vast quantities of matter from which are constructed the bodies of all men and other beings. Therefore, if a man has in his bodies a predominance of the matter of a certain Logos of the Seven he will strongly show forth the qualities of That One. This gives rise to what men vaguely understand by temperament. Thus we distinguish between the saturnine, the mercurial, the martial, and other temperaments—imperfectly perhaps, yet with a certain basis of truth. It is clear that men belonging to different rays, having different temperaments, will naturally be impelled from their inner natures in different ways when any set of conditions demands a choice of their conduct from them. Thus the dharma of men is largely dependent on the evolutionary ray to which they belong, or their predominating temperament.

To understand Brotherhood and live it, one must clearly realize that men are different in their constitutions and that they have different destinies before them, throughout the long ages of the future. The study and grasp of the meaning of Dharma is therefore of the highest importance and value in the life of every Theosophist. Perfect tolerance can only be reached after the truth has been realized that there are and must always be different standards of duty for different men. "*Better one's own dharma, though destitute of merit, than the dharma of another, well-discharged.*"

THE PATH

By Bernice Thornton Banning

*Whither, O brooding Love, Thou leadest me,
Over blue distant hills, in azure gloom,
Out of my sheltered life, where was no room
For Thy inscrutable Godhood; after Thee
I follow into the dim abyss, nor see
Whether with bleeding feet and bitter pain
Up to high heaven we fare, or the dead plain
Of dull renunciation, or the sea
Of purple sorrows be our utmost goal.
Pleasure and Fame and Fortune pass us by,
Smiling to see my face upturned to Thine
In dumb, bewildered wonder; and no sigh
Breathes from these pallid, prayer-worn lips of mine
To mar the music quivering in my soul.*

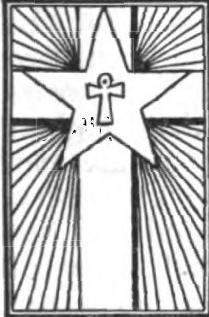


ALCYONE



By Irving S. Cooper

An address given before an O. S. E. Meeting
in Chicago, September, 1912.



I well remember the first time, as he descended from the train at Madras, that I beheld his slender, boyish figure, clad in Indian costume—a white cloth wrapped shirt-wise round his body and another cloth thrown loosely over his shoulders. He spoke no words to me then; there was only a silent greeting. I saw him again in the afternoon and he told me that he thought he had met me before. During the few days following, I noticed how reverently he was treated by the others and how devoted they were to his service. I thought to myself: "This boy will be spoiled." But I was mistaken. The loving service and unstinted affection which all gave to him but accentuate the finest qualities of his character.

Love pours out from him. He is the most selfless of all whom I have met. Gracious he is, kindly, courteous to all, wonderfully thoughtful. When I was leaving Italy a telegram was brought on board from him, wishing me God's speed on the long journey. Why should he think of me more than of others? He did not. I was only one of the many of whom he continually thinks.

A boy comes to him and asks that he may be helped through his school. As you know, it is the custom in India for those who can afford it to pay the school fees of children who cannot. He helps this boy; promises five rupees a month, quite sufficient for the boy's need. And he does not forget his promise amid all the interests of his wider life and the excitement of travel, but always sees that the money is sent.

What I would like to give you, if I could, is a little understanding of the soul that uses that beautiful body, so that you can know something of him. There is nothing superhuman about him in the sense that he is not normal and happy. There is the love of all sports natural to a boy; the love of jumping, of swimming, of tennis, riding, even on a motorcycle. There is the hearty enjoyment of out-

door life—glad happiness in the golden Indian sun. We used to take long rides, for example, on our bicycles to villages in the neighborhood. The longest ride was to a town thirty-five miles away, returning the same day. Every morning we would ride ten miles along the marine drive that skirts the Bay of Bengal, or walk to the beach, dash into the surf and run back to Headquarters. Alcyone is seeking to build not only a perfect character, but a perfect body, and already, slender lad that he is, his body is instinct with grace and beauty.

Strange it is how people are attracted to him. His greatest characteristic is the love that radiates from him. In England people notice it continually and in India people everywhere flock around him. But never, despite all these attentions, is there the slightest trace of conceit. His character is utterly free from this taint. In Benares he would move about among those who belonged to the two grades of the Order of the Star in the East—the grade which wears the golden shawl, numbering some seventy or more, and the highest grade, those who wear the purple. Many of these members are men old enough to be his father; some are professors in the University, some having taken degrees at Cambridge or Oxford; and yet, this Indian lad, with his simple speech, without the slightest trace of oratory, always speaking simple straightforward words (which remind one so much of those in the little book, *At the Feet of the Master*), inspires with a word these men to make strenuous efforts to lead the higher life. I have heard him say to another: "I want you to go on more quickly," referring to the progress in occult life, and have seen that man take himself in hand at that slight word from a boy and produce marvelous changes in his character.

You may read something of what I am endeavoring to describe in the beautiful souvenir which we have this year, written by Mr. George Arundale (known as Fides in the Lives of Alcyone), of how he first saw Alcyone and Mizar. As you know, Mr. Arundale has drawn very near to our Head and will be with him the rest of this life. Those, too, who were privileged to be at the meeting in Benares on December 28 of last year know how through that youthful body there poured forth forces so potent, a feeling and spirit so all-impelling that no words can describe them. What took place that night shook some of us to the depths and that great hall full of people moved under the sway of those forces like reeds before the wind.

It was not mere emotion. Something greater and more powerful was there, a feeling of exaltation, upliftment, as if one stood in the midst of mighty Presences; and when we went out of the hall we went silently, without words, as if from a place that had become sacred.

If on that occasion our Head was a channel for such stupendous forces, may it not be that in the future such occurrences will become more frequent? This is our hope. He is a teacher now in his own right and by his own power, but it may be that at some future time he may act as a channel for the forces that love and guide the world, that he may be inspired and speak of things greater than he knows now, that he may truly be our Head.

As members of the Order of the Star in the East, we should strive to be worthy, ready and willing to work under him, even as soldiers in the army serve under their General. Young as he is in body, he is old in spiritual wisdom, and we do well to follow him, for we are following a leader who will not make mistakes, I think. Those of you who are members of the Order of the Star in the East know that there is a tremendous future in preparation for the race and that we are living in a century and in a time that will go down through all history as one of the most wonderful that men have known. We should rejoice that we are here; we should take every opportunity that is offered to work as we have not worked before.

May there be many to greet the Great Teacher when He comes, and may every one of us in his own heart and in his own life, become so pure, so noble, so devoted, that when the Teacher comes among us He will give to every one a smile and a benediction and the potency of His blessing.

ALCYONE

By Frances Laughton Mase

I

Among the thousand, thousand spheres that roll
 Wheel within wheel, through never-ending space,
 A mighty and interminable race,
 Yet held by some invisible control
 And led as to a sure and shining goal,
 One star alone, with still unchanging face,
 Looks out from her perpetual dwelling place,
 Of these swift orbs the centre and the soul.
 Beyond the moons that beam, the stars that blaze,
 Past fields of ether, crimson, violet, rose,
 The vast star-garden of eternity,
 Behold! it shines with white immaculate rays,
 The home of peace, the haven of repose,
 The lotus flower of heaven, Alcyone.



—From a Copley Print; copyright by Curtis & Cameron.

THE PLEIADES. BY ELIHU VEDDER

II

It is the place where life's long dream comes true;
 On many another swift and radiant star
 Gather the flaming hosts of those who war
 With powers of darkness; those stray seraphs, too,
 Who hasten forth God's ministries to do;
 But here no sound of eager trumpets mar
 The subtle spell which calls the soul from far,
 Its wasted springs of gladness to renew.
 It is the morning land of the Ideal,
 Where smiles, transfigured to the raptured sight,
 The joy whose flitting semblance now we see;
 Where we shall know as visible and real
 Our life's deep aspirations, old yet new,
 In the sky-splendor of Alcyone.

III

What lies beyond we ask not. In that hour
 When first our feet that shore of beauty press,
 It is enough of heaven, its sweet success,
 To find our own. Not yet we crave the dower
 Of grander action and sublimer power;
 We are content that life's long loneliness
 Finds in love's welcoming its rich redress,
 And hopes, deep hidden, burst in perfect flower.
 Wait for me there, O loved of many days!
 Though with warm beams some beckoning planet glows,
 Its dawning triumphs keep to share with me;
 For soon, far winging through the starry maze,
 Past fields of ether, crimson, violet, rose,
 I follow, follow to Alcyone.

—From Stedman's *American Anthology*.

Alcyone is the brightest star of the Pleiades, that well-known star-cluster commonly called Seven Sisters. Taking midnight as the hour of daily observation, we can see it appear in the eastern sky about the festival of Hallowe'en, then climb higher and higher in the heavens until on Christmas Eve it stands directly overhead, the long lost Star of Bethlehem, representing the Christ.

Surrounded is it with the angelic choir of sister stars, while Atlas and Pleione bear the office of parents to the new-born Messiah. Accompanying it on its journey is the three-starred constellation Aries, standing for the Magi, or Wise Men from the East. And in a mad rush across the heavens comes, gradually overtaking them, the fiery planet Mars, god of war, designing Herod.

There is a wealth of detail in the arrangement which leaves little room for doubt that in the setting of Alcyone at the winter solstice is portrayed the story of the birth of the Messiah, with all its attendant circumstances of romance and tragedy.

A RETROSPECT

By Max Wardall



ONE morning the world stretched, yawned and awakened. For more than nineteen hundred years the world had awakened, thus, but this morning there was a new impulse in the air, a wondrous animation among all living things. The sun shone over the earth with bewildering radiance, filling even the outcast and the leper with exceeding hope. Men and women sunk in misery, want or sensual apathy, those afflicted with dire disease, those crushed by tyranny and defeat, this morning felt a vague sense of hope and inward peace, for truly the promises of the ages had been fulfilled—the Perfect One, the Lord of Love, The Elder, once more abode on earth; Christ had returned.

During the more than nineteen hundred years in which humanity had been assimilating His message, He had dwelt in the inner regions of the Universe with its Great Ones and from there, where each moment is like the still hours before dawn, He had watched over His flock, sending constantly through the human channels that availed His Love and Power into the world. But now once more must He tread the common paths of earth and re-proclaim the ancient truths in new form; again in a body of clay must He compress and enchain His royal spirit; through that veil of matter must He revivify and reawaken the slumbering ideals of men, draw together the warring creeds, and cement the people of the earth into a common brotherhood.

Nor did He come unheralded. As of yore, the star rose in the East and many followed where it led. Many gave the prophecy to the world. As before, there were those who jeered and mocked, but many paused and listened for, truly, it was a tolerant age and great was the heart-hunger in all earth-lands.

Throughout many nations for many years before His advent on this memorable day, people of faith and understanding were meeting in quiet places apart, preparing themselves by the cultivation of devotion, steadfastness and gentleness for the Coming of their Lord and Master. So greatly did those of understanding yearn for His appearance that, when it was known that He was to come, there arose from earth in ceaseless flow loving prayers and petitions.

that, streaming into His great garden in Paradise, formed one glad, glorious melody of welcome.

As before, He chose to incarnate in a rejected race that the lesson of brotherhood might be taught; that the dominant races of earth might learn that birth and lineage are but for the moment; that to Him the ruler and ruled are one. In order that race hatred and prejudice might be destroyed He came in a dark race, in a body born of the Orient, but pure, sensitive, and brilliant as a jeweled harp. To those who saw not, the body was but a house of clay, but, to the faithful, nothing could hide the perfect beauty and eternal sweetness of His blessed countenance. It shone like the sun through the garment of flesh.

It was good to be on earth in those wondrous days—good indeed for those whose eyes were unsealed, for the earth was transfigured. What was sorrow, sickness or death while the Lord of Compassion dwelt among them! So great was His influence upon the teeming denizens of earth that even the animals felt the peaceful and benign influence of His gracious presence. Subdued and soothed, all creatures walked unafraid.

Surrounding the Great Teacher as He went from nation to nation were those who had known of His message and His coming for years, yea, even among them were Master Souls, very Angels of Light, embodied also that they might surround and shield the Master of Masters from the ridicule and hatred of the world. They were serene of face, steady and stately of mien, and were known as the Guardians of the Light. The Great Teacher once, before an assembly, spoke of them thus:

“From their royal kingdom into yours have come these, My blessed Brothers, Themselves Sons of Light, to guard the message I have given.”

Next came those who had been told of His coming and had believed and they were many. Wherever the Master went they could be found in and among the multitudes, laden with the wealth of teaching that had fallen from His lips. They sought everywhere to pass it on to others. Here and there could be seen tense little groups, listening with bated breath as He poured forth from a full heart fragments of His treasures. Many were humble and ignorant people as the world judges, but possessed of spiritual perception. They had believed in His coming for many, many years and had prepared themselves that they might know Him and His message when He came. Those who were devoid of the divine qualities and who had not spiritual perception did not know Him and saw but the house in which He dwelt. But those who had even one virtue, one quality that was great, could see through some window in that house

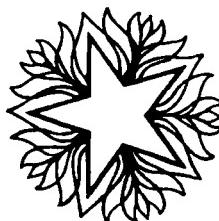
that held the supreme spirit of the Blessed One, and through that window, the one point of vision in common between themselves and the Master, they beheld the glory of the Ever Real, and thus *they knew.*

There were many children among them, radiant with adoring joy, who had believed in Him from birth. All of these were spoken of as the "Knowers" and often they were privileged to sit apart together in some of the temples built in His honor, where He would come and, sitting there among them surrounded by the Guardians of the Light, give forth the inner teaching that led to the Path. Some of these had been near enough to touch the hem of his robe, and one He had touched with a tender hand as He passed. This one afterwards, as he told and re-told his story, said it was, when the Master touched him, as though he were lifted on a great chord of wondrous music, a harmony so rapt and deep, so tender and compelling, that for days he walked as in a sunlit haze.

Once when raising His voice to the multitudes in a great hall, while outside thousands crowded to catch a single word from His lips, the Great One said: "I shall give ye but little doctrine. Did I not give ye doctrine, word and parable before? And what have ye done with it? Ye are divided a hundred ways and none know my words. Hear ye then the simple law of Love: *Ye are One.* Love ye each the other. Ye are of the same spirit, of the same substance—brothers indeed. Why revile ye one another? Those who hear my words and follow me are of the New Race and in my message shall they live."

It is many years now since the Blessed One spake these words and more. Time has passed and His earthly body is with us no more, but His loving Spirit dwells in the world, for He spake the word of Peace that made the peoples cease their strife. He spake the word of Brotherhood that made the warring classes know themselves as One.

I know 'twas He, for with these dim old eyes, then bright and clear, I saw His glory flame through the window that was mine; through the pane of devotion I saw the Christ-heart shine.





THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 189)



A STUDENT of the Book of Enoch will soon sense within himself very definite feelings concerning it. He feels its extreme antiquity; it takes him back and back and still back—away from familiar life, of contact with race, of existent earth-lands, out somehow into a more airy world and to a humanity of diviner mold—until he is listening as if to the ticking of Time's Clock in the early hours of the Dawn of Man's Arising.

He feels the purity and the awe-inspiring glory of "Worshiping the Heavens" as did those ancient astrologues or night-watchers; he feels the warmth and splendor of "Worshiping the Sun whose heat is Love and whose light Wisdom," as did those early Phre-Mazons or Templar Priests. A seer and diviner of these later days of earth, Swedenborg, gained at times glimpses of this same celestial Court of the Almighty, but his words have far less potency than Enoch's to stir the deep oceanic soul of Enthusiasm.

The Theosophical reader of the Book of Enoch is deeply impressed with the fact that it is all constructed upon a few main beams of Truth, the same beams that form the scaffolding of the tenets of Theosophists. Where is there any more beautiful portrayal of Re-incarnation of Life in Form than that put forth in Chapter II¹; or of the Law of Karma than in Chapter III²?

We would now present not the next consecutive chapter, but one from a much later part of the book, and we do so because we wish to emphasize right here its ancient teaching concerning the Coming of a Messiah.

Enoch teaches that God governs His various spheres by Vice-Regents acting as Ministers of His Divine Truth; that there are seven such Chiefs over the Seven Supernal Worlds; that, from time to time, as a lower orb needs His teaching and presence, a Messenger endowed with similar regency descends from the Supernal Worlds to it, bearing the Light resplendent and the Power redundant of the Father-over-All.

¹*The Theosophic Messenger*, November, 1912.

²*The Theosophic Messenger*, December, 1912.

Enoch teaches that this Messenger is, at conception, a star, a united seven-fold gift from those sun-like Seven; that this star-gift of light and strength and beauty, descending, becomes on the earth planes a Messiah clothed as Son of Man, so suffering transfiguration, with dazzling brilliancy so veiled that human eyes may see and yet not be rendered utterly sightless by the Star's glory.

The chapter here transcribed gives Enoch's experience in being lifted up unto the highest Heaven and witnessing the exaltation there and the departure therefrom of the Divine Messenger; of the descent of the Messenger, his appearance as Man, and his ascension after "he had done the message of the Most High."

We would call the attention of Biblical students especially to the clear distinction made between the Messenger and the Supreme. Of the Divine Teachers who have up to now appeared on earth, not one has been elevated by his followers to an equality with the All-Father except the Messiah of the Petro-Paulite Church and that though its own scripture draws this same clear distinction.

Again, men's non-recognition of the Messenger as other than "one with themselves" has a present timely meaning, a lesson doubly significant since it was also (later, chronologically) exemplified in the life of Jesus. "*And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said: Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? and his brothers James and Joses, and Simon and Judas?*" (Matthew, xiii: 54.)

Chapter XXV. Vision of the Messengers



FTER these things I was alone,
Alone amid those flaming orbs;

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* * *

I was rapt in mystic thought,
As I floated in a sea of stars.

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Then I saw an Angel of brightness
Whose glory exceeded that of the sun.

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He came and seized me by the hand.

And I said: Who art thou? and what is thy name? And he said: Rise up. And I said: Whither wilt thou cause me to ascend? And he said: When I have shewn thee Visions, then thou shalt understand who I am.

From the Seventh Heaven above the sun have I descended unto this sphere, that I may raise thee before the faces of Him whom the Universe delights to look upon. Then we arose into the Ether. We saw the dwellers of that place; in many things it corresponded with the earth of mortals; for all that is beneath is a counterpart of what is on high. Then we arose farther into the first Heaven; there I beheld a Throne in the midst, and Spirits were upon the right hand and the left; and they glorified him who sat upon the Throne.

And I looked, if I could behold any sitting there,
 But a Splendor of Light was over and about it,
 And I could not see any form,
 But I heard the music of those who glorified.
 Then I said unto the Angel:
 To whom is this praise addressed?
 He answered: To the Splendor who is in the Seventh Heaven;
 He is here, but He is not visible;
 And also to the Beloved One,
 Who hath sent me unto thee.

Then he raised me higher still,
 Into the second Heaven,
 Separated from the first Heaven
 As far as the earth also is separated from it.
 There I beheld a Throne;
 Beautiful spirits were on the right and on the left;
 And a Splendor dazzling to behold
 Wrapped the Throne in star-clouds.
 Great was the majesty of the second Heaven,
 And the splendor of its angels ten-fold.
 And I fell upon my face to worship the Splendor;
 But the Angel suffered me not, saying:
Worship not the Visible,
 Nor the Throne, though of celestial brightness;
 Reserve thy homage for Him alone
 Whom thou shalt see in the time to come.
 For above all the heavens and their angels
 That Throne is placed;
 There is its Veil and Crown;
 These with thine eyes thou shalt behold.
 Think not that thou shalt not see Him face to face;
 For they who love Him rise up in His presence;
 The Holy Spirit, the Loved One, beareth them
 Even in her bosom before the Supreme Lord.

Then he raised me higher still
 Into the third Heaven of all-beauteous light;
 There also were innumerable Angels
 Upon the right hand and upon the left.
 They raised hymns of praise
 Before the Lord of Beauty, whom they worshiped;
 Invisible was He amid the Splendor;
 I saw only Light immeasurable.
 No record of earthly things,

No remembrance of the bodily is there;
 It is a pure Heaven of chrysolite;
 It is a world of immortal splendors.
 Then did he say unto me:
 When thou shalt have come into the Seventh Heaven
 There shalt thou know that there is nothing hidden
 From the Thrones and the Celestial Messengers.

Then he uplifted me upward still
 Until we stood in the fourth Heaven of the sphere;
 It was far above the third Heaven
 As the first was far above the earth.
 There also I saw divine ones
 Upon the right and left of the Throne;
 They sang, they glorified the Invisible Presence
 Who veiled the Throne in glory.

After that he uplifted me into the fifth Heaven,
 The Angels were more beautiful than all the others,
 But the Splendor on the Throne exceeded that of the Angels.
 As much as they exceeded mere men.
 Then did I glorify Him who hath no name,
 The Almighty in the high Heavens,
 Who transmits His Glory from Heaven to Heaven,
 Clothing His Angels in splendor.

Then he raised me into the sixth Heaven
 Where I saw an ether brightest of all;
 The radiance that was in the Heaven I had last seen
 Was night compared with this.
 Here the Angels shine with lustre;
 A holy Splendor and a Throne also was here;
 I said unto the Angel who conducted me:
 What is this which I behold, my Lord?
 He answered and said: I am not thy Lord,
 I am a Spirit like thyself.
 Appointed to conduct thee unto these places,
 That thou mightest behold the Majesty of the King.
 For beyond this place lives He who is never named,
 With His Spirit, whose name is unrevealed;
 With His Messenger who goeth forth,
 And of whom the Universe knoweth not.
 God alone is thy Lord,
 His voice, the Heavens, the Powers do obey;
 Thou shalt see Him visibly before thee.
 In the midst of His Heavens and His Thrones.
 When from the mortal body which thou bearest
 Thou shalt ascend in spirit before Him,
 Then shalt thou assume bright raiment;
 Then shalt thou be like the Messengers.
 And I glorified God there, with his Spirits,
 Amid a radiant atmosphere of splendors;
 Yea, even the brilliancy of the five Heavens
 Was as darkness to the brilliancy of this.

Then he raised me unto the Seventh Heaven,
 And I heard a Voice which froze my soul:
 Whither would the dweller among strangers ascend?
 And I feared and trembled greatly.
 And while I trembled, lo! another mighty Voice;
 It said: It is permitted that he ascend.
 Then we went into the Seventh Heaven
 Where I saw spirits in the paradise splendor.
 There were all the Holy Ones of God,
 Spirits, unclothed in flesh.
 I viewed them in their celestial garments,
 Assembled in splendor and divineness.
 And while I was yet gazing upon them,
 One of the beautiful Spirits who was a-nigh
 Came unto me and shewed me Books,
 But they were not as the books of men.
 And he opened the Books before me,
 And they contained writings, but unlike the writings of earth.
 And he read the Institutes of Heavenly Truth,
 And the records of holy things.

Then I beheld One standing,
 Whose glory exceeded the glory of all the others;
 And all the saints and spirits of the place
 Advanced towards this One reverent with awe.
 Then this One became changed, and appeared like a Divine Being.
 And the Angel said: Venerate!
 And I venerated, and beheld the type
 Of many wonderful things revealed.
 And while I venerated this Spirit,
 Behold, I saw another Glorious Being,
 More beautiful and divine than the first,
 Whose glory suffered no transfiguration.
 And all the Angels approached and worshiped,
 And venerated not the first Spirit, when the Lord was nigh.
 A Cloud of Radiance was interposed,
 Through which my dazzled eyes beheld;
 Had I seen the Lord of Brightness,
 My spirit itself had been consumed.
 Then on my face I fell, and worshiped,
 For this was as the Supreme.
 Seventy thousand Veils He wore,
 To hide the brightness of seventy thousand suns.
 And lo, an Ocean of Light;
 And he said to me: Who is this
 That sitteth on the right of God?
 And I answered: Sir, thou knowest.
 Then he: This is the Beloved,
 This is the Holy Spirit,
 Who speaks in thee and in the Prophets,
 Queen of the Ocean of Light.
 But on the left a Spirit standing,
 Clothed as a Son of Thunders;

And I said unto the Angel: Who is he?
And he said: It is the MESSENGER.

Then mine eyes were opened,
And I beheld a most Mysterious Glory.
Darkness from excess of Light
Seized and drowned my understanding.
And I heard the tongues of thousand thousands
Glorifying, venerating, and chanting Him
Whose presence was too bright for me to behold,
Whose effulgence had stricken me blind.
And the hymns ascend from the six Heavens
Into this the Seventh Heaven of the Most High;
And I knew then why they sang around the Thrones,
Whose Splendor was an invisible Mystery.

And the Angel said: This Messenger of God
Hath received great exaltation;
He is clothed by the Holy Spirit,
And proclaimed through the mouths of the Divine Ones.

And I heard a Voice of music
Say unto this Messenger:
Go, descend through all the Heavens,
And through the firmament of spheres descend.
Assimilate thyself in appearance unto all
Who abide in the Heavens and the Circles,
And go down upon earth,
And free it from the fetters of darkness.

Thus the Voice spake.
And immediately we descended into the sixth Heaven,
And to the fifth, and to the fourth, and to all the others,
And so downwards through a multitude of Circles.
But whithersoever we came, the dwellers in the place
Recognized not the Messenger of God;
They believed him to be as one with themselves,
For he assumed the forms that belong to the various spheres;
And he passed into the Elemental Circles,
And into the firmament, and so upon earth;
And he took the appearance of a Man upon him,
And was believed by men to be one of themselves.
And he lived upon earth, and announced the Message;
And he passed away from earth, and ascended;
And the Spirits of the Firmaments and the Elemental Circles
Saw him pass, but with unchanged aspect.
And they venerated him, saying:
How hath he descended, and we saw him not?
And how hath he passed, and we discovered not the splendor
Wherewith the Lord had clothed him?
And he ascended through the innumerable Spheres,
And through the various Heavens of Paradise;
And they wondered, saying: How hath he descended?
And how knew we not the Messenger of Heaven?

And when he ascended into the Seventh Heaven,
He came unto the Great Glory,
And of the Holy Spirit was received with gladness,
For he had done the message of the Most High.

And to me the Angel said: Great are these things
Which now have been made manifest to thee.
Thou hast seen and known secrets
Which have been kept from the children of men.
Return unto thy mortal place
Until the days of thy journey are accomplished.
Then shalt thou return hither,
Worthily performing thy sacred purpose.

An appropriate and significant picture of the Messianic Avatar is shown in the accompanying cut of an ancient wood-engraving. In the centre of the Zodiacal Signs—emblems of the Twelve Messengers—God is represented as Father or King upon His throne. His head is encircled by the solar glory, in His right hand are the thunder-bolts, with His left He leans on the sceptre of the Universe, which, under the symbol of a globe, is His footstool. The Holy Spirit is on His left, on the right the Messenger is departing on his mission to mankind; mankind, itself, symbolized by the winged Infant who flies for help and protection to the Spirit-Mother of all Existences. Over the earth hovers with expanded wings the apocalyptic Eagle, an image of the Force, Energy and Fire of the Supreme, and of the vigilant Eye that watches earnestly the course which the descending Messiah is about to follow.

(To be continued)



THEOSOPHICAL HELP FOR SCIENCE

By L. W. Rogers



As Science and Theosophy are studies of the universe, of life and its manifold expressions, from two different points of view, they may reasonably enough be expected to frequently corroborate each other and to sometimes open up entirely new avenues of research. Scientific men who are fortunate enough to also be Theosophists, or at least to hold the key to Theosophical interpretation of natural phenomena, undoubtedly do get substantial help in that direction. Only the Theosophical scientist knows how valuable that help is, but, unfortunately, such men are not numerous, for it is quite to be expected that those who work continually with material things have a decided tendency towards materialistic thinking. You have observed how various professions and occupations differ in habits of thought. Most of us have noticed the strong materialistic tendency in the medical profession. Those whose specialty is the material body, who spend their lives studying it, patching, repairing and dissecting it, naturally enough drift into materialistic modes of thinking. It is not strange that scientists are commonly materialistic. Science is the study of sense objects and the materialistic trend of scientists is no more to be wondered at than the fact that the mystic who spends his life in meditation and contemplation is not sufficiently materialistic to be a good business man. As it is the balanced man—he who is well evolved along both lines—that is capable in all directions, so it is the scientist with some spiritual insight who makes the most accurate interpretations of nature's story as told by her various kingdoms of expression.

How practically helpful the Theosophical hypothesis can be to the scientific student of nature may be illustrated by an incident that a few years ago caused much discussion—an incident that fully corroborated Theosophical teaching while it left material science perplexed and helpless. To most readers of this magazine the teaching about the group-souls that animate a large number of animals or birds is familiar. The average scientist would probably regard as interesting

and ingenious the hypothesis that, when a living thing of a lower order dies, all of its life experience becomes the property of the group-soul to which it belongs and is the gain of all its group-soul partners; all the creatures animated by that group-soul are the wiser for the experiences of each individual, and that therefore the creatures born of that group-soul in the future will have an intelligence of a higher order than their predecessors and will be better qualified to meet the emergencies of material life than their kind had ever before been. He would doubtless say it was a clever and a beautiful illustration of evolutionary progress, but would add that there is really no proof of its truth.

Now the incident above referred to is a bit of proof of its truth. The story was widely published in the press some years ago as illustrating one of the incomprehensible things in nature and, so far as I know, the scientific world was left marveling about it with no hint of an explanation. It happened when telegraph and telephone lines were being constructed on a large scale in South America. The land that had been a wilderness was suddenly entered by the advance guard of civilization and the wild creatures of the section were compelled to face a new order of things. One result was that certain species of birds flew against the wires and were killed in such enormous numbers that it seemed to threaten extinction. But when the young birds of the following season came on they appeared to be endowed with a new intelligence. Instead of flying blindly and recklessly against the wires they avoided them just like the birds in more civilized countries. It is not strange that the talk about this remarkable fact extended beyond the discussions of the naturalists. What could be the explanation of this startling phenomenon? "Instinct" could not solve the problem. As a cold matter of fact "instinct" never did explain anything. It is only a word to hide our ignorance. It is a convenient way of saying that we don't know and can't even guess. A student asks his instructor why it is that a foolish pig knows that a storm is approaching and acts accordingly, when intelligent man does not suspect the truth of the weather conditions; and the teacher says: "Why, that's instinct, my son." And that ends the conversation. If the inquirer ventures to ask what instinct is, he must either be frankly told that we do not know, or else that it has pleased God to lighten the hard lot of animals by making them smarter in many ways than men are!

The South American birds that were hatched before the wires were erected got killed and when the new supply came on a few months later they did not get killed. They were wise about those wires and the scientific world marveled and marveled. Instinct wouldn't do for an explanation. Of course it was plain enough that

if instinct could not save the birds that were on the ground before the wires were put up it couldn't save those hatched afterwards.

What *did* save them? Nobody ventured to guess. It was simply inexplicable, and there the matter was dropped. A very slow adjustment to new conditions would have been thinkable, but when one generation of birds was nearly annihilated in its annual flight to warmer climes and the returning juveniles six months later kept clear of danger, just as a child's burnt finger avoids fire, there was simply no explanation possible from the knowledge possessed by modern science. The scientist who had only material facts to guide him faced a stone-wall and could go no further into the unknown. But if he had also had Theosophical light to direct him, or even the Theosophical statement of the case as a working hypothesis, to what unexpected lines of research could it have led him!

THOUGHT GAMES AS AN AID TO CONCENTRATION

By Rem. A. Johnston



THE value of thought games as an aid in developing the power of concentration has never been seriously considered by the Theosophical student. Yet, unquestionably, the subject, when properly presented, possesses the germ of an idea which ought to appeal to each person who desires to make the most of everything that life offers him. Probably the reason for such palpable neglect lies in the fact that most Theosophists feel that the time for work is far too short to admit of an expenditure of energy along what at first appear to be purely recreational and selfish lines.

Possibly a chapter out of personal experience may be interesting, since by means of it I can show briefly the manner in which concentration in its early stages may be aided and developed by regularly playing some such game as chess or checkers, thus turning the moments of recreation into moments of usefulness—it being generally accepted that moments of recreation are quite as necessary as proper food and drink.

I was led some time ago to inquire a little more deeply into the value of my favorite pastime by the chance remark of a friend. Up-

to that moment I had never stopped to consider whether I was training myself by my play or simply taking a needed relaxation from business cares and worries. However, having been fond of draughts (or checkers, as the game is called in America) for years, I made unusual progress along the scientific side of the pastime, and came presently in touch with a man whose remarkable ability as a player caused him to stand in relation to me as a teacher of the game.

At first the value of the game did not appear to extend far toward the higher planes. In other words, its real usefulness did not show on the surface. I seemed to gain little in my early questionings except the feeling that I was training my memory by recalling accepted lines of play and developing the usual qualities of patience and foresight. But latterly, by following up the hint my friend gave me and analyzing my own mental processes during an interesting and original game, I found that the pastime exercised a far more helpful and beneficial influence than I had at first supposed.

In making a certain play one day, my teacher and friend said, hesitatingly: "How did you do that? I believe you played that move 'psychologically.' Did you reason it out? Did you see it on the board or did you do it intuitively?" (He may have used the term loosely, but his meaning was plain.)

What had happened, in brief, was this: Having "visualized" in the usual manner my combinations as far as I could, I grasped the key of the underlying idea by intuitional processes. Pure reason had failed me—that is, the logical operation of the mind with which we are acquainted—but, resting upon that foundation, I was able to "bring through" the result of my basic calculation without the laborious effort of "seeing it in my mind" after long and involved analysis.

Growing out of this suggestion that I was "psychologizing" my games instead of "playing" them in the time-honored way—that is, by relying on memory and basic calculations—I began to inquire just what I actually did when I played.

I found, first—supposing the position to be difficult and the interest sufficiently intense—that I pictured the combination on the board before me as an image. Then, holding this by means of a fixed examination of the board, I pictured different combinations, all according to different replies which my opponent might make. Going still further, I pictured an increased number of combinations until I came to a point where I could no longer hold those positions in my brain, at which time came a period of cessation—a blank period—out of which the *result* poured down into my "lower mind"—the result being a *feeling* that I should make a certain move whether it was supported by the usual logical reasons or not.

The Theosophist will understand instantly and exactly what was

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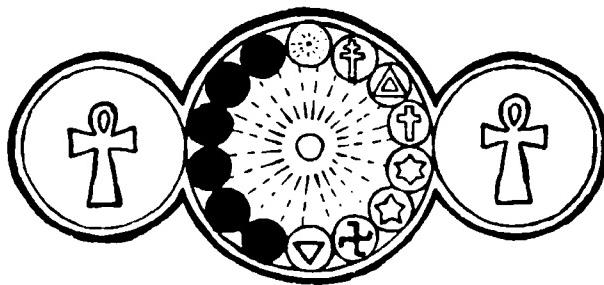
of both games, I believe that for accuracy checkers surpasses chess and is, for most of us, for use in this exercise superior to the "royal game." However, chess may be employed with almost equal success by those who love it and it will be found to give plenty of exercise in that desirable faculty of "keeping one's wits where they belong."

The mind cannot leap from object to object when playing games like checkers or chess. It must fix, and hold itself—or, rather, the Ego must fix and hold the mind upon a single intent—all subsidiary pictures and reasoning being absolutely dependent on the central idea.

It should be added, in connection with this subject, that there is nothing harmful about the game. One is not supposed to stare at a given position until the ocular muscles become fixed and the optic nerve paralyzed. One looks at a position much as one examines a geometrical drawing at the outset of an analysis.

Such has been my experience, and such are the deductions arising from certain facts I have observed and which led to my opinion as stated in the beginning. I cannot help insisting upon my fixed belief that the regular practice of draughts or chess, as recreation only, must perforce be of great service to the Self in holding the mind "strictly on its job," as one friend puts the matter. I hold that, if success be desired in working out a given checker or chess problem, the mind must pay strict attention to *one* thing. The concentration of many draughts-players is so fine that any one can come to the board without being noticed by the contestants. Indeed, my teacher has assured me that during a match of importance, and especially during a close game, his concentration is such that he knows nothing of what is going on around him except when "Time" is called by the referee or umpire.

Surely if a person can exercise such concentration in a game, he can find ways of holding the mind in the same way upon questions of far-reaching importance. And surely, too, if one can learn the trick of concentration in a game and is able to apply it to his more serious efforts in Theosophical study, it is worth practising. Is not that saying, enunciated of old: "Despise not little things," applicable in this connection?



THE BEGINNING OF SEPARATE LIFE

AN ALLEGORY

By Fred Diehl

Reprint from *Man*, June, 1912.

There was great dissatisfaction in heaven. The monotony of perfection began to be keenly felt among the immortals. The *ennui* of their existence could no longer be endured.

All kinds of proposals to end these conditions were heard on every side.

"Why can we not," many cried, "create out of our imagination, a world, something entirely different from what we now have, something subject to growth, to change, something that is not perfect,—to break this dreadful lack of variety, and dwell therein?"

All hailed this idea with great delight and enthusiasm, and agreed that it was a practical and feasible plan.

They started immediately to carry out such an undertaking.

But there was One who did not take this proposition so lightly. He was much wiser and more thoughtful than all the others. Although He had succeeded for a long time in making their abode pleasant and agreeable, He could no longer, even with His unlimited resources, satisfy the monotony-stricken souls.

He said: "My dear ones! Your desires fill me with great apprehensions and make me fear for your welfare. What you intend doing is not at all in the direction of wisdom; let me counsel against it. It is true your powers are great and many marvelous things you can accomplish, yet you will surely regret taking steps so difficult to retrace. Your contemplated experiments are fraught with difficulties and temptations, even dangers, to the soul."

But with their desires dominating, the counsel was not heeded.

"We are fond of danger, of something odd, extraordinary, adventurous," they cried.

"It is a virtue," answered the Wise One, "to meet danger when necessity compels, otherwise it is vain and foolish. You are about to face the danger of forgetting your very origin. You will become so much attached to such a place, that you will lose the consciousness of being a spirit and you will imagine that the bodily garment is your real self. I will not prevent you from carrying out your fateful intentions, but let me warn you that it will not be easy to regain entrance to this abode."

"Great difficulties to overcome, tasks to be accomplished, duties

and obligations to fulfill will constitute the barriers and obstacles to your return. I know your strength and I do not underestimate your powers.

"As long as you do your duties faithfully, well and good, but remember the moment you deviate from the correct performance of these your powers will weaken. Then your duties will seem harder, your obligations become tasks.

"Tasks come through neglect of duties; great difficulties and ailments arise from wrong-doing, as punishments which are reminders of sin and the mistakes you have made."

"Are we not gods?" all cried. "We ought not to shrink from such an interesting departure. We do not desire an easy path; we wish great difficulties; we are fond of danger; we want to be confronted with obstacles not easy to overcome. We are yearning for a change from this ease, this monotony. We highly appreciate your good counsel, but we cannot entirely share your apprehensions. Let us see whether we can be brave and strong."

"Yes," replied the Wise One, "you are brave and strong; you carry with you all the possibilities that are essentially necessary to combat all that comes in your way. Let me see which one of you will return first, unblemished, from the evils of life. He should be crowned king of all; let us honor him highly.

"But let me warn you that few will find the way to an early return home; most of you will fail through many snares, and through illusions and the delusions of the mind. Once embarked on the sea of life you will cling to it as if your ship knew no safe harbor.

"You will be tossed about by the wild waves of life. You will become weary of that life and cry to me for help. Many, alas! will have forgotten even me. You will blame each other for all that which you cause yourselves, forgetting about your decisions, and even accusing me of inventing your world and your miseries.

"Your sins will drag you down and degrade you so that you will deny your very origin. Yet with all that, I shall watch over you and come among you myself when necessity demands. When darkness and forgetfulness have clouded your spiritual vision, I shall appear among you. Few will believe me, fewer will follow me, many will deride and persecute me, and some will even kill my body. I shall come because your sufferings will touch me deeply. I shall sow the divine seed for the reawakening of your spiritual being, so that eventually we may again be reunited in our heavenly home."

Filled with intense and unconquerable desires to build their world, the souls departed.



HAVE WE EVER LIVED ON EARTH BEFORE?

By F. E. Titus

(Continued from page 192)

THE PERSONALITY IS BUT A LIMITED EXPRESSION OF THE REAL MAN

NATURALLY, the most satisfactory answer to the objection is found in the constitution of man. The limited personal man never fully expresses his real greatness. Not all of the human being can find expression in personal form. The person is, as the derivation of the word, *persona*, implies, *a mask*, through which sounds as much of the individuality as can make its presence known notwithstanding the obstacles in the way. The personal consciousness is a ray of the higher or individual consciousness which, descending into the realms of matter, finds its clearness of vision darkened and its powers of soul trammelled by the clouds of materiality into which it comes, even as the ray of pure sunlight ere it reaches the earth may be so intercepted by the dust-laden atmosphere that as it reaches us it becomes distorted, partial, red, the lowest color of the spectrum.

Since the personal man is, even at his highest, but a very limited expression of the real man, the difference between the fulness of that expression as seen in the infant and in the full-grown is a difference only of degree in a limited expression. Neither child nor adult is all that the man is. Even Plato, great soul that he was, could not express all of the Plato soul. There was a greater Plato back of the man of clay. And each of us at times feels that within us is that which utterly transcends expression.

THE NUMBER OF EGOS LIMITED

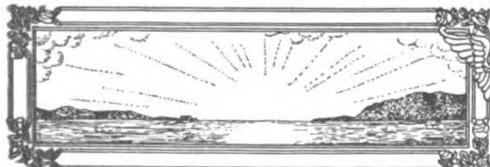
Incidental to the general doctrine of Reincarnation, as put forth by its most prominent exponents—the writers on Theosophy—is the statement that there is a comparatively fixed number of human egos who are carrying on their evolution in connection with our globe, and that, at a period now long remote, the door through which the egos entered this present human stage of evolution was closed.

To many persons this subsidiary proposition presents a difficulty. There is an apparent fluctuation of the earth's population and a sup-

posed general increase. Can these things be reconciled with the above proposition that there is a fixed number of egos? To this question it might be answered that our knowledge of the population of the globe even at the present day is not at all complete. There are vast areas of territory of the number of whose inhabitants we know little. Of the past our knowledge is even less. Here and there evidences of the existence of immense populations at remote periods of the past where now there are but desert sands are coming to the surface. And where a solitary Indian hut is the sentinel on the outpost of living man there were in former times, hundreds or thousands of years since, populous cities and comparatively high civilizations. The exact data is not at hand upon which we may with certainty come to the conclusion that the population of our globe is larger now than it has ever formerly been. When Europe during the Dark Ages had its sparsely scattered people in regions now densely populated, Asia may have had a much larger number of inhabitants than it now has. Upon the whole, the population of the globe may be non-fluctuating. But if it should be the case that fluctuation has taken place (and that supposition is not at all improbable), the explanation is at hand. Mrs. Besant, in *Reincarnation*, page 75, answers the objection as follows:

"This is perfectly consistent with a growth in the number of the incarnated egos, seeing the small proportion these bear to the total number of egos out of incarnation. To reduce the answer to a very concrete form: there are three thousand egos to be incarnated; one hundred are incarnated, leaving two thousand nine hundred out of incarnation; a period of fifteen hundred years is to elapse before the first hundred come into incarnation again, and so with each successive hundred; a very slight shortening of the period out of incarnation for some must vastly increase the incarnated population. Those who raise this objection generally take it for granted that the proportion of egos out of incarnation to those in incarnation is about half and half, whereas the number out of incarnation is enormously greater than that of the egos incarnated. The globe is as a small hall in a large town, drawing the audiences that enter it from the total population. It may be at one time half empty, at another crowded, without any change in the total population of the town. So our little globe may be thinly or thickly populated, and the vast number of egos on which it draws to replenish its stock of inhabitants remains practically inexhaustible."

(To be continued)



PERSONAL RELATIONSHIPS IN SUCCESSIVE LIVES

By A. J. Bell

In the article under this title in *The Theosophist* for October and November, 1911, Mr. E. C. Reynolds gives some very useful studies from the lives of Alcyone. He devotes his attention principally to those egos who appear repeatedly as immediate family relations of Alcyone.

The writer, in these jottings, will attempt to extend this line of study to another "family group" within the clan. Corona, Pallas, Theodoros, and Ulysses will be considered; others but incidentally.

In noting the succeeding appearances of Corona, one's attention is attracted to the many times he appears in close relationship to Mars. Evidently the tie between these two is strong. In the Alcyone series Corona appears ten times, though but once in any close relationship to Alcyone. This once he is Alcyone's father (Alc. 23d). But with Mars we find Corona six times in the same family: once as his mother (Alc. 21st), twice as his wife (Alc. 1st and 19th), once as his son (Alc. 23d), once as his grandson (Alc. 15th), and once as his son-in-law (Alc. 6th).

In three different lives of Alcyone we find Corona as a parent to Ulysses (Alc. 18th, 15th, and 19th). In the nineteenth, despite the fact that his parents are two such advanced egos as Mars and Corona, the conduct of Ulysses is probably the least creditable to him of any incarnation so far published. After coming within Alcyone's influence, however, he changes decidedly for the better.

Though we have but slight data upon which to estimate the interval between Corona's earth-lives they would appear to vary from 1600 to 2000 years.

It also appears that when physical-plane environment has been exceptionally good—as in Peru and in Crete—Corona, Pallas, and Theodoros are apt to incarnate in the same family (Alc. 15th and Orion 20th).

In both these instances Corona is *pater familias*. In Peru Corona and Pallas are the parents, Theodoros their daughter, while in the Cretan incarnation we find Corona and Theodoros as the parents and Pallas as their son.

It is noticed in a much earlier incarnation that Pallas appears as the youngest daughter of Corona (Alc. 10th).

I shall refrain from further comment upon these meagre facts, as most readers who are aware of the historical identity of these egos are better able than I to draw conclusions therefrom.



THE AMERICAN THEOSOPHIST is prepared to answer questions on subjects of general usefulness as well as on technical Theosophy. Readers are invited to freely avail themselves of this department; our staff of helpers is at the service of all inquirers, ready and willing to render assistance in every possible way. The value of applied Theosophy will be demonstrated in explaining obscure points of life, in correlating supposedly unrelated conditions, in offering solutions to scientific, philosophical and religious problems, and in helping by its wonderful interpretation all phases of human needs.

How do we know when we are doing our duty?

That is the hardest question in the world. Often when we do our seeming duty there is a little reaction which makes us doubtful about it. Stick to the experiment until we know whether it is right or wrong, good or bad. In that way only can intuition, which is the only sure guide, be developed.

A. P. W.

If one can do more for Theosophy in a position yielding only a slight income than in a larger position where one would necessarily do far less for the cause, what should be the course of action?

Not long ago, one of our members held a position of responsibility which almost any young man might envy. But this position was thrown up by our brother in order that he might find more time for Theosophy. He took a laborer's position, pushing a truck, and in this way earned enough to support himself by a half day's labor, thus having the other half free for Theosophy. The spirit which actuated our member to make that sacrifice of income and position to do Theosophy a service has expressed itself in all his subsequent life, with the result that he now has responsibilities and has received recognition which probably might not have been won had he trodden the more comfortable and serene pathway. To the querist, therefore, I should reply: It depends upon the amount of service you wish to give. You may go by the more difficult or by the slower road just as you may elect. The more force and sacrifice you put into your Theosophic life, the greater will be the good to humanity and, necessarily, the greater the reaction upon yourself. Decide upon your pathway, and let nothing swerve you from it. *A. P. W.*

Why is it more difficult for an astral person to make an impression on a fellow astral person than upon a man who is working in his physical brain?

I am not so sure that it is more difficult. There are many people on the astral plane eager to make an impression upon human beings while functioning in their physical brains. In most cases the physical man cannot be affected by an astral person; only momentarily can he be reached when he is in a negative state. He might be affected on the astral plane providing he was only passive and not thinking intently. The making of impressions upon any one depends upon the intensity of the force of the sender and the passivity of the recipient.

I. S. C.

Is it possible to calm a person who is angry and whose aura therefore, must be rather red by sending such an one thoughts of sympathy, which we are told are green?

In psychologic experiments a mixture of red and green vibrations produces white. The spirit of the question seems to imply the inquiry as to whether a neutralizing color would be useful. Why not do the healing and let the color assume any shape it likes? It seems to me the best way to do with a person who is angry is to form within your consciousness a great stillness, and then relate yourself to the angry person with sympathy and be quite willing to allow those discordant vibrations to pass through your aura, painfully if necessary, but to hold yourself perfectly still with relationship to the person, with a sort of attitude of: "It doesn't matter; let us just be peaceful and quiet," the same attitude that you would hold to a little child whose anger does not affect you.

A. P. W..

Can the material elements be used occultly for the cure of disease?

While in London I lived opposite to a homeopathic physician who was one of our very devoted members. We could take a physical element and watch it rise to a very high vibration and pass into the etheric. With the use of such medicine we could bring more prana into a person's body.

M. B. R.

We learn that the awakening consciousness on the astral plane is, for untrained personalities, the cause of great trouble. On the other hand, we learn that, during sleep, consciousness functions on the astral plane, so that one may visit his lost friends. Does the personality, after the death of the physical body, feel at home on the plane which it has so often visited during sleep?

It would be quite familiar with the astral plane provided it were awake in that world during sleep. A large number of people carry

with them only the physical plane type of consciousness during sleep; that is, they look at things there with the same sense of values and understanding as they would look at physical plane objects. They do not understand the astral world with the true astral consciousness which comes only after centres in the astral body have been awakened. Therefore, the great proportion of human beings are not familiar with the astral world at death.

I. S. C.

It is stated in Dr. Barnard's article, "Weissmann's Cell Theory" (The Theosophic Messenger, October, 1912, pp. 28-35), that the immortal germ plasm is handed down from father to son unbroken and unchanged from generation to generation. What becomes of that immortal plasm when the man has no children?

The "immortality" of this germ plasm lies in the fact that when the cell divides it does not die, but becomes its own offspring—every new cell being the exact duplicate of the original cell. When the cell becomes two, it would be difficult to say which of the new ones was the original. I think that what H. P. B. had in mind when she made the statement—for the words are hers—was that, a division having taken place, each offspring was as much the original cell as any other and that although any one of the subdivisions or cells might be destroyed, still the original cell existed in the still living cells, or subdivisions.

As to the second part of the question, as the "immortality" depends upon the subdivision and the begetting by the cell of daughter-cells, obviously there would be no immortality in case the cell or plasm had never produced offspring. As it is the *physical plasm* that is referred to here, naturally it would perish with the death of the physical body.

T. P. C. B.

Is it the elemental essence that constitutes a thought-form, or is it astral and mental matter, or may it be all of these combined?

We may perhaps best think of a thought-form as being made up of all these materials; while the life or vitality is supplied by the mental force of the thinker.

M. P.

Can a person of low development "lose his soul," or does it only occur with those who have greater responsibility by reason of highly evolved intelligence?

The soul can only be lost by intelligent, persistent evil, knowing it to be such. For the ignorant, what is usually thought of as *losing the soul* is simply that it makes so little progress in its round of evolution, that it does not grow strong enough to pass on into the next, but must, as it were, drop back and take up training in the next round.

M. P.



BOOK REVIEWS

MANUALS OF OCCULTISM, No. 1, METHODS OF PSYCHIC DEVELOPMENT, by Irving S. Cooper. With a foreword by C. W. Leadbeater. Revised American Edition. Publishers: Theosophical Book Concern, Lake View Bldg., 116 S. Michigan Ave., Chicago. 1912. pp. 113. Price, 50 cents.

To those who are interested in psychism and desire valuable information on the subject we would recommend this little book.

Many good and earnest people have become physical wrecks simply because they have developed this psychic ability without the proper instruction to establish equilibrium. They do not know that there are dangers all along the way and that to avoid these pitfalls they must go through a process of purification and learn how to control their thoughts, feelings and actions. Mr. Cooper deals with these problems in a masterly way and sounds the note of warning, but states that the difficulties connected with psychic development may be avoided with definite instruction and by the use of good common sense. His explanations are practical from first to last, and they appeal to the reasoning, thinking mind.

He explains why all people are not consciously psychic; describes the psychic centres in the body and their location; and points out the difference primitive and the higher clairvoyance. After a carefully detailed statement of the dangers of psychism and the means whereby the would-be occultist may protect himself from them, he ends his treatise with a strong affirmation of a Light which never dies and a divine Truth which shall fill our hearts with the "Peace that passeth understanding." A. T.

ANNIE BESANT, (*Souvenir of Mrs. Besant's 65th birthday*), by G. S. Arundale. Publisher: Mr. D. K. Telang, Central Hindu College, Benares City, India. 1912. pp. 21. Price, 1 sh. Paper cover.

Devoted members of the Theosophic Society will receive a thrill of pleasure on reading this most worthy appreciation of a great life. Truly does the author say that: "Thousands of people throughout the world owe to her motherly guidance and protection their peace of mind, the inspiration of their lives, the happiness of useful and congenial work."

I am sure few of us realize the towering stature of our great Leader with the fulness we could do, if only we ourselves were larger by nature, and therefore better able to understand true greatness. One may understand the road over which one has passed, and to some extent the road immediately about one, but never the way far in the distance until it be trod. And so it is with character and life. Among these subtleties each man is himself the way, and most men stand at very widely separated stations from the few who have gone on more rapidly, not well understanding their greater nature.

Those of us who wish to do our best should study this great life more closely than we do, and Mr. Arundale's brochure is one that should be in the hands of every member of the Society who would do well to master it with sympathetic interest. A. P. W.

SOME SUGGESTIONS FOR PROPAGANDA, by Irving S. Cooper. Publishers: The Theosophist Office, Adyar, Madras, India. 1912. pp. 29. Price, 6 cents. Paper cover.

This pamphlet is a compilation of ideas suggested mostly at Conventions which will be welcomed by all who are full of the spirit of propaganda. Much of it is very instructive as, for instance: "Propaganda is not the gathering in of members." "Dur-

ing the present spiritual crisis, propaganda for us should be the spreading of Theosophical truths throughout the world, so that the minds of all people will be prepared to receive and understand the great Teacher when he comes."

The suggestions concerning a League for propaganda in our Section, such as already exists in Italy, are immensely important. Excellent hints are given for the conducting of lecture courses and study classes, and the preparation of mailing lists, in new districts. Our duty towards our own Sectional library and Book Centre, the library at Adyar, and struggling book centres, is clearly outlined. We are told also how to build up our public libraries; help our Sectional magazine; what to do with surplus Theosophical magazines and books; the value of a newspaper clipping bureau, a stereopticon bureau, a summer school, and a traveling men's Theosophic league. The great need of a Theosophical Year-Book is made clear. Every working Theosophist should have at hand this little book.

ALAN LEO'S ASTROLOGICAL TEXT BOOKS: ASTROLOGY FOR ALL, (*Without calculations*). pp. 290. CASTING THE HOROSCOPE, (*Part II of Astrology for All. With calculations and 60 years' ephemeris*.) pp. 354. HOW TO JUDGE A NATIVITY, (*Judgments; Analysis*). pp. 316. THE ART OF SYNTHESIS, (*Part II of How to Judge a Nativity*). pp. 296. THE KEY TO YOUR OWN NATIVITY, (*Just published*). pp. 303. By Alan Leo. Publishers: "Modern Astrology," Office, Ludgate Circus, London E. C. Price, \$3 each. (*These books have been presented by the author to the Krotona Library*).

These five volumes form quite a complete astrological library and must be considered a valuable addition to the occult literature of the world. Not only does it furnish us with the method of erecting a figure for any given time and place; but it provides us with a rational explanation of the means by which the magnetism of the heavenly bodies is transmitted to our earth, and of the various angles of planets to each other and the influence of such positions. Next the description of each sign of the zodiac and the kinds of people represented by them, their mental and physical characteristics, kinds of business at which they will best succeed, physical defects to which they will be most liable and surroundings that will be most in harmony with their natures; the description of the peculiar quality of each degree in every sign, and of each planet in all the signs, from Aries to Pisces. All this information is most valuable; but the directions as to the judgment of a nativity and especially the Theosophical explanation, are most valuable in their suggestion and in understanding the astrological significance.

THE ART OF SYNTHESIS is a most remarkable work, wherein the elements of the different planets are explained as typifying the spiritual power or quality of their magnetism, and thus furnishing us with such esoteric knowledge as is invaluable to the Theosophical student in his research for higher unfoldment.

THE KEY TO YOUR NATIVITY appears to appeal more directly to the individual student, enabling him to "hold the mirror up to nature" and to "see himself as others see him." The personal application of each sign, planet, conjunction or angle, is calculated to carry home with force the natural explanation of why he is what he knows himself to be, and thus enables him to profit by the knowledge and information, working to overcome the physical and mental short-comings, and building up the nobler characteristics by taking advantage of the opportunities as shown him by the horoscopic configurations. Chapter XXXIII, *The Polarities*, is alone worth the price of the book, while the chapters dealing with *Future Events*, if studied in time and remembered, would save many a wayfarer from severe falls. It is rarely that a book on astrology is of value alike to the very youngest student as to the oldest student and at the same time be perfectly clear to those entirely ignorant of the technical terms, as is the case with this book.

Furthermore, it is quite safe to say that no matter how extensive an astrologer's library may be or how wide his experience, the careful perusal of *The Key to Your Own Nativity* will reveal hitherto unknown facts.

Charles T. Wood, D. A.

THE FIRST CAUSE AND THE FIRST LAW, by *Albert F. Schnell*. Published by the author, Room 402, 500 Fifth Ave., New York City. pp. 62. Price 35 cents, postpaid. Paper cover.

We have read this booklet with interest. Sundry incoherences will be noticed by the trained student that could have been avoided by the writer if he had linked up his inspirational knowledge with every-day sources of information.

It is always a mistake for a mystic to assume that all that has gone before is false, or that all knowledge obtained by the intuition is superior to truth obtained by other methods of observation. The acid test of logical coherency is always to be applied, and under this test much modern seership is valueless. For instance, Mr. Schnell says on page 8: "God created everything," and on page 9: "Everything outside of the Divine came from nothing"—showing a complete confusion of the great ideas of the origin of spirit and matter. Again, on page 9, he says: "Electricity is new life created by the dynamo, which by its motion produces a vibration which causes new life (heat). It did not exist before the dynamo was put into operation." All of which is as true as the statement that the sun does not shine till you open the blinds.

Inaccuracy of mentation and observation thus mars nearly every page of the book, both in physics and metaphysics.

A. F. K.

THE SHAKESPEARE MYTH, by *Sir Edwin Durning-Lawrence*. Publishers: *Gay & Hancock, Ltd., Henrietta St., Covent Garden, London W. C.* 1912. pp. 32. Paper cover.

Considerable energy and ingenuity are manifested in this brochure which does just what its author hopes it will do, namely, sounds the last funeral note of the Shakespeare myth. And it is indeed amusing and somewhat mortifying to realize that it has taken two hundred and eighty-seven years for humanity to discover that the illiterate son of a Stratford butcher was not the author of the plays, to say nothing of the fact that the identity of the author has been equally long in doubt. We owe to such energetic men as Sir Edwin Durning-Lawrence considerable gratitude, for he has given us excellent opportunity now to show fully how marvelous is the heart and mind of the great Master and Poet.

F. K.

THE CHILD OF THE DAWN, by *Arthur Christopher Benson*. Publishers: *G. P. Putnam's Sons, New York and London*. 1912. pp. 396. Price, \$1.50.

There is no better proof of the profound influence of Theosophy upon modern thought than the increasing number of novels and stories that treat of some phase of its teachings. To inspire the big writers is to work from the centre rather than from the circumference and when we find such an eminent author as Mr. Arthur Christopher Benson putting forth a novel in which reincarnation and the experiences of the soul after death are the chief topics, we may feel that the Theosophic movement cannot fail because it has already succeeded.

If one has a friend whom one wants to lead gently into the Theosophic haven without too much of an initial check, give him "*Child of Dawn*" to read; and if any Theosophist feels within himself the stirrings of spiritual pride, or the germ of condescension, or if the personal relation grows irksome because it hinders him, so he thinks, in the realization of his lofty ideals, let him read "*Child of the Dawn*."

The attainment of the Heaven which Mr. Benson outlines for us, is dependent on the correct appreciation of personal love, personal relationships. This, he believes, is the chief concern of the soul. The turning point for his hero comes when he leaves his high dreams and ambitions and loves simply, humbly and utterly one for whom he had formerly felt a condescending affection.

Theosophists who regard the impersonal, all-inclusive love as the highest ideal may differ with Mr. Benson in this, and yet his message may prove salutary for many of us who are inclined to relinquish the personal before we are within reaching distance of the impersonal, trying to be off with the lesser love before we are on with the greater.

Mr. Benson's Hell is a region of satisfied desire, contented stagnation. Pain is the signal for awakening and advancement. For him it is strangely and wonderfully blended with joy; "only by it can we measure the depth and height of love."

His after-death people are very human and natural; sentimentality is discouraged; there is a lack of that "saintly priggishness" which is associated with the orthodox creeds. Each soul experiences the environment best suited to its development.

Mr. Benson's delicacy of expression and mastery of style are great aids to him in giving literary form to his exceedingly subtle conceptions. Although overlooking, so it seems to us, some great possibilities in his subject, yet his portrayal of his particular aspect of truth is so sincere and so lovely in spirit, as to make it of very real value to all who are engaged in conscious evolution.

G. J. W.

I CHOOSE, 1910. pp. 90. Price, \$1.00. Cloth, \$1.35.

YET SPEAKETH HE, 1910. pp. 85. Price, 80 cents.

ROSES FROM MY GARDEN, 1912. pp. 91. Price, \$1.35.

By Gertrude Capen Whitney. Publishers: Sherman, French & Company, Boston.

I CHOOSE. There is a fine morale running through this story despite some incongruity of denouement. Mary Ellen, the heroine, speaks a little too much like a book instead of like a living being. Yet, if we regard the many short chapters as a series of rough pencil sketches in which, without scrutinizing, we appreciate the few forceful lines, then we can even be fascinated by them, and follow with interest the spiritual development of Mary Ellen who, from discontented house-maid, became an unselfish, helpful "little sister of us all." All because, by a chance remark of one of the guests in her mistress' house, she began to choose her "environment." Many an unpleasant experience we see her go through, seeking "the quarry whence to hew the building blocks for (her) character." But, choosing to overcome all obstacles, she succeeds in finding it.

YET SPEAKETH HE is a delicate story about a quaint little boy and his love for flowers and folks. The oneness of life is the theme of the tale. The small Amardo's attention is attracted to inarticulate nature by the fact that a grave stone is all that "speaks" of his dead friend. "Stone must be hard to speak through," he says. "Shouldn't you think it might be easier to speak through vines and flowers?" These the little philosopher loves, and when he grows up he becomes a famous landscape gardener, with a special love for all bruised and broken flowers which he encourages back to health and strength. Incidentally he also trains into real beauty the somewhat tangled flowers in the nature of his sweetheart. The latter's father, intent on having a perfect garden, has Amardo remove everything unsightly and broken. The result is an artificial garden, stiff and unlovely: it proves a failure because there is "nothing needing sympathy." Meanwhile the imperfect plants and flowers are placed in another garden, where Amardo and his sweetheart have brought a number of sick and heart-broken humans, who while healing the flowers, are in turn healed themselves.

The book leaves the reader surrounded by the perfume of a thousand flowers and the knowledge that: "Emotions are messengers of the soul to be guided into pure and noble spaces, not to be destroyed." Familiar words to the Theosophic student, who is safe in recommending the book to those to whose attention he wishes to bring the thought, very tenderly expressed by Amardo, that: "Life and death are manifest phases of the one great Spirit which is moving in and among us all."

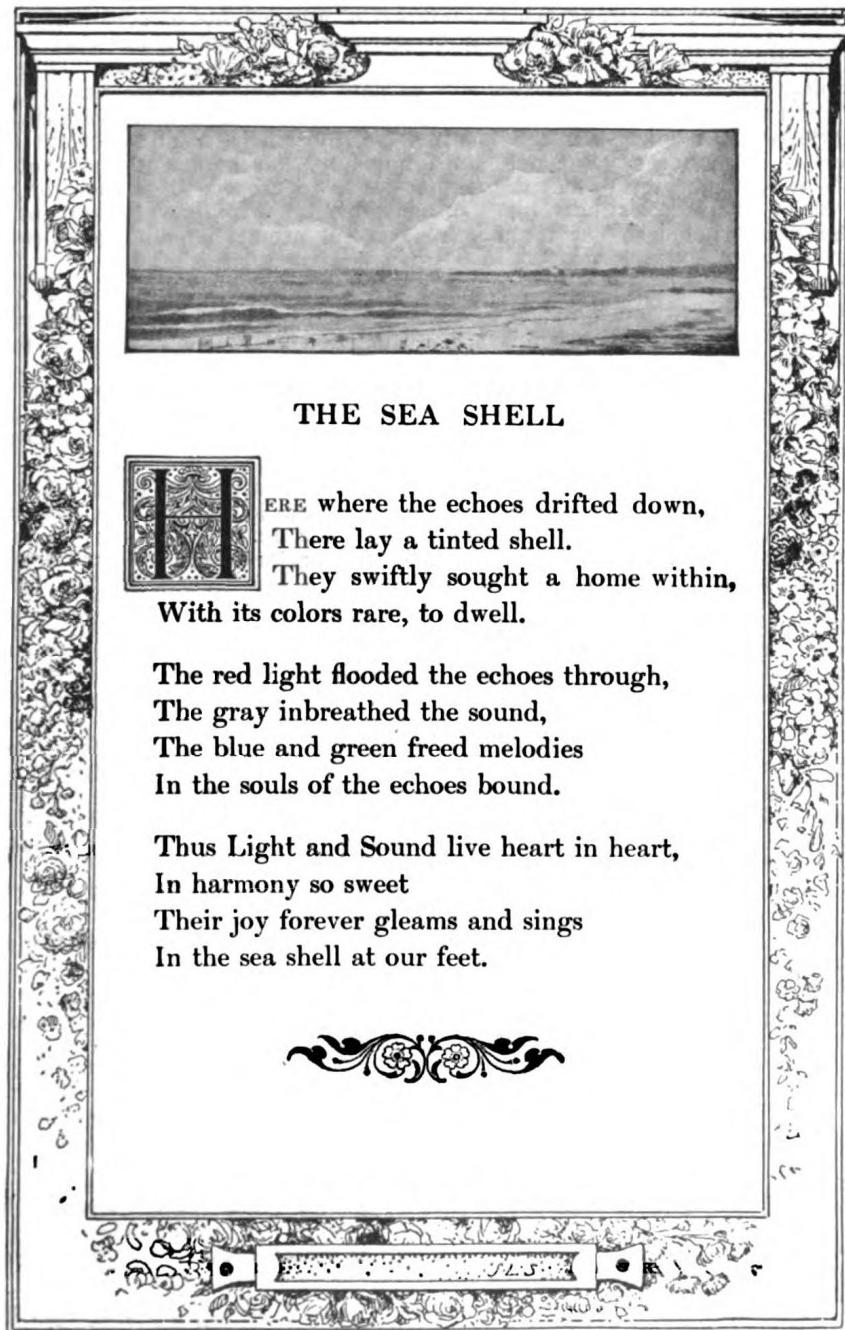
A. K.

ROSES FROM MY GARDEN. This beautifully designed book makes one long for an immediate peep at the contents. Dainty headings of sunshine and moonshine, of winter snow and summer flowers, of earth, sky and sea, prettily formal margins and letterings are the charming supplements to the already attractive "rose leaves" of verse. We find the little poems to be pretty gems of thought, well expressed, perhaps somewhat orthodox from a Theosophist's point of view. There are clever little allegories

for sleepy eyes at bed-time, offerings of devotion for a sunset hillside, more serious musings for the winter fire. All breathe a gentle spirit of love for God and man.

A sample page, for the plate of which we are indebted to the publishers, is printed below. It misses, however, the color effect of the original, which was in sepia and red.

M. T.



MAGAZINES

THE THEOSOPHIST for November has, among other noteworthy articles, two about the Christ, both by Annie Besant. The one is *Aspects of the Christ*, in which the author tries to make the reader "understand by the intellect, but leaving untouched, nay unto touchable and invulnerable, that Christ of the human heart." The other, *The Christ of Mount Athos*, is a study of portraits, with illustrations.

Mrs. Marie Russak contributes to the same number *Some Ideals of Astrology* which cannot fail to awaken or strengthen the interest of all students of occultism in this so often abused and misunderstood branch of learning. She points out that "astrology without the deeper interpretation would be practically an empty science." She expects that astrology, which "at this present day is only beginning to rise again above the horizon," will at a later time "reach even greater heights than that possessed by the ancient priests of Chaldea," and that again it will become a most important factor in the education of children. But not "until humanity has sufficiently evolved beyond the realm of things material, and the selfish desire to use occult science for personal reasons, for curiosity or for individual aggrandisement." From several personal experiences she also concludes that to be a real useful occult helper, the knowledge of astrology is absolutely required.

THE TEMPLE ARTISAN for November has a surprise in *More Stanzas of Dzyan Unsealed*. The first volume of Madame Blavatsky's *Secret Doctrine (Cosmogenesis)* is based on only seven of such stanzas and their commentaries, the second volume (*Anthropogenesis*) on another twelve. Later, three stanzas were published by the Temple in July, 1906; one is printed in the present number and a few more are announced for December. We hope that commentaries will also be received, and that a volume on *Theogenesis* may ensue, of equal value as the two named volumes of the *Secret Doctrine*.

THE COLUMN for August-September contained quite a number of valuable articles. *The Modern Mystic* was written by Julia Seton Sears, M. D., for the National New Thought Alliance Convention, held in Los Angeles last June. She defines a mystic as "one who has extended his normal consciousness into relationship with the deeper laws of the universe, so that he uses naturally these laws, being perfectly familiar and at home in states of consciousness which the rest of the world call supernatural.... The elder mystic was always sad, always separate, always worshiping in beatific loneliness, in seclusion and renunciation of the world; but the modern supra-man passes from end to end of the pole of being and stops at any point and functions normally.... The mystic walks often unnoticed in our midst.... doing the world work of the human." From the same pen is *The Law of Opposites*, insisting that we can free ourselves from this law if we "learn to hold the thought of unity." W. J. Colville contributes *The New Age and What it Signifies*, in which we find him to say: "We none of us know how soon a great World-Teacher may appear"—a thought that seems to be echoed louder and louder from several sides. In *The Lost Star of Bethlehem* John V. Ginley, who must be a deep student of mythology, reasons out how the star Alcyone in the Pleiades is the sacred star of Christ—the long-lost star of Bethlehem.

Touching upon the same subject it is interesting to find in THE VEDANTIN for June notes on several verses of *St. Matthew*, which esoteric bible students will appreciate. Here it is stated that "the wise man sent by Hero saw the aura of Jesus, which was as brilliant as the star in the East."

THE WORD for October begins *Dogma and Ritual of Higher Magic*, by Eliphas Levi, the greatest authority on magic that the present generation has known. Also *Living Forever*, in which rules are laid down "to allow the body to go on in the process of living forever." We may not agree that the body can ever be made to do so. But, holding as a purpose the purification of the body and the attainment of spiritual insight, then the same rules have to be followed. Here we find them summarized and expressed in such clear and strong way that they must appeal to every earnest student. Stress is also laid on meditation, for one "cannot give up the things it is necessary to give up, nor do the things which he must do, unless the doing or the giving up is preceded by meditation.... There is where the real giving up takes place. Later, when the proper time comes, the things given up in meditation are by outside circumstances naturally made to fall away." We should like to quote a good deal more from this article, which will be concluded in the December issue.

LA CRUZ ASTRAL, published in the City of Mexico, is a monthly for the study of psychology and occult sciences, and is distributed free to all who ask for it. The magazine, now in its second year, is most carefully edited, containing as it does only

the very best selections, and having moreover as a supplement every month part of the *Bhagavad Gita*. This certainly is a unique and splendid way of propaganda!

The NEUE METAPHYSISCHE RUNDSCHAU, Vol. 19, No. 5, contains two splendid articles from the pen of its editor Paul Zillmann. In *Der kommende Christus (The Coming Christ)*, criticism on the O. S. E. is given in such an agreeable, well-meaning way that we should like all members of the Order to read and carefully consider it. The danger of person-cult is one of the strong points brought out. The other: *Die Jesuiten und der Okkultismus (The Jesuits and Occultism)* is an outsider's opinion on the present T. S. movement in Germany.

LE THEOSOPHE is a bi-monthly published by Gaston Revel, 81 rue Dareau, Paris. We want to call special attention to its issue of October 1. It contains an in itself interesting account of a visit to Alcyone and Mr. Leadbeater in Italy. The large number of delightful snapshots make the article extremely attractive, also to those who do not know French.

In its number of October 16 the article on *Les Femmes Députées (Women Representatives)* shows the splendid results that women suffrage and women representatives in legislature have worked out in Finland in only five years.

THE MASONIC JOURNAL OF S. AFRICA for August speaks of *The World's Peace*, reporting the impressions of Dr. Chas. W. Elliot on his trip around the world, made in the interest of universal peace. He "could not honestly say that he found evidences of sincere governmental desire for wide-spread peace." But he found the principles of peace growing among "men as individuals." World movements like Masonry, Theosophy, Esperanto, etc. will certainly help to win individuals for the ideal of peace by bringing them closer together, and gradually the governments will be influenced in its favor.

THE MASONIC STANDARD for November has a discourse on *Masonry's Chief Emblem* by Frank C. Higgins, F. R. N. S., in which he demonstrates that Masonry has been "the first of all divine Philosophies and the root from which all other religious philosophies and dogmas spring;" further that every detail of the Masonic ritual is founded upon a "central, basic, fundamental, universally applicable law."

In THE AMERICAN FREEMASON for November we find a member of the Order interested in *The Human Aura*. He discourses concerning the book by Dr. Walter Kilner of London, who has invented a simple apparatus by which any one can see the aura of the human body.

THE NEW ENGLAND CRAFTSMAN for October has a good and interesting account of that most unique and striking character of the eighteenth century, Count Cagliostro.

One may read with profit *What is Masonry?* in THE MASONIC HERALD of October. The case cited of the blind R. W. M. in Texas, who for the last three years has continued in the full discharge of his Masonic duties, repeatedly conferring all the three degrees with remarkable accuracy, should serve as an inspiration to members of the Craft.

POWER is a little magazine full of wholesome optimism. Our good friend, Dr. J. M. Peebles has a joyous sketch, *The Unseen Reality*, in the November number.

EDUCATION for November considers in *The Function of a College Education*, whether it is the business of a college to turn out finished products (lawyers, doctors, engineers, etc.) or whether it should give a man general training and leave the special work to the universities and trade schools—deciding in favor of the latter plan.

The TECHNICAL WORLD MAGAZINE for December describes the *Great New School for Texas*, the Rice Institution of Houston, which has now entered upon its first school year. The aim of the trustees is to establish a university as fine as can be found in the land. They have about \$10,500,000 available to help realize their plans.

The prominent feature of the December COSMOPOLITAN is *New Miracles of Health*, in which Frank Parker Stockbridge, one of the world's greatest surgeons, tells of a few modern-day marvels performed in the operating room.

It is remarkable to see how the first object of the Theosophical Society (to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color), is impressing itself on many individuals outside the T. S. So we find it announced in the CORNELL ALUMNI NEWS that next year there will be held in Ithaca the biennial convention of the Corda Fratres, International Federation of students. At this convention, delegates from almost all the universities of the world will be present to "form and encourage friendship and mutual understanding among the students of the world without favoring or opposing any particular religious, political or economic principles."

FOR THE CHILDREN

THE STAR AND THE BOY WHO DREAMED

By Marjorie Tuttle

 **T**HE BOY slipped out of his body and hovered blissfully, conscious only of freedom and the beauty of the golden dreamlights. Thought-pictures floated in shifting panorama before his eyes and he lazily grasped at them, laughing weakly as the misty forms eluded him.

Suddenly the pictures vanished. The flickering lights steadied into stronger glow. The Boy felt a gentle but strong pull, a slight shock. Then he sprang forward towards the pressure, aroused into alert though dazed interest. What was happening? Another slight shock, then stillness. Soon the answer came—a quiet presence and a voice: "Look!"

It was the Star! Blazing, immeasurable, white, yet quivering with radium-like rays of gold and blue and silver, burning and scintillating, it hung in the air a moment, faded gently, and vanished in the midst of a shower of rainbow sparks.

The Boy, surprised and delighted, questioned eagerly, but the only reply was the gentle pressure again. Instinctively he yielded to its guidance and passed onwards with it. The lights receded swiftly and at length seemed far behind. There was a curious passing of currents, a final thrill, and the Boy was wafted into a Place of Peace and Rest.

How long the soothing forces poured around and through and over him, our Boy could never tell. Gradually his awakening senses enabled him to perceive a little of his surroundings. He shook himself into activity, strained his eyes to see more clearly, but, with the effort, the tension of unaccustomed forces drew him back again to earth and body and leaden brain. Yet in that glimpse he had rapturously seen and heard and felt—the Teacher.

And when again, after weary, laborious hours of daily life, the Boy was free to slip back into the dream-world, he found the kindly presence waiting to guide him once more towards the Holy Place. But now it was discovered that he must work his way thither by his

own efforts, by efforts of service, love and kindness. Undismayed, the Boy set himself willingly to the task, encouraged by the cheering words of his companion and inspired always by the one glimpse gained of the gracious One whom he knew was waiting to greet him in the Holy Spot. Nor was it long before he learned to go alone, learned to dart from the sleeping form, to slip unaided through the illusive, flickering lights, to pause at the Threshold, bend in salutation, and take his place among those others who had been called as he himself was called. Immediately all else would be forgotten in the glory of the Teacher, the interest of the teaching, the happiness of the work.

Thus it was that our Boy began to learn. Night after night through passing years he slipped away until gradually into his waking life also there crept the knowledge, the vision, the remembrance. Often now he saw the Star, saw it under many guises, recognized its shining even amidst the hurry of waking tasks. Often the Star came and went, leaving always a wave of encouragement and blessing. As yet, however, the Boy did not know its meaning. He knew only that it came veiling a message of hope to those who were pupils of the Teacher.

At last a night came, a night of many sacred ceremonies, when once again the Teacher called. Sadly enough, some of the Master's pupils were far away following the flickering lights and only the Boy with a few of his companions were able to hear and come. To those few assembled, who were able to hear and to obey, was explained the Message of the Star. And with the Message came once again the Vision. Shining, glorified, thousand-colored as of old, yet steady, lasting, and serene, more powerful than ever before, the Star appeared. Now it came not only as blessing from Teacher to pupil, but from afar and from on high it was sent, unveiled and clear, to bear a mystic greeting from One who is Teacher of Teachers.

Then it was that to the Boy the climax of all his experiences seemed revealed. The first vision of the Star, the finding of the Teacher, the nightly journeys through the maze of dancing lights, the years of joyous work, the slow guiding of heavy brain—all were only stepping-stones to the Message of the Star. Even the Message itself was only one more step, for beyond it lay another—the Finding of the Star. They who were present that momentous night, few though they were, undertook the task of carrying to the world of day the Message of the Star, so that for all the worlds the Finding might be realized.

* * *

Let us not forget our Boy and his companions who are carrying to many weary hearts the inspired teaching brought from a Holy

Place. Let us not turn idly from their Message, thinking it only the creation of misguided brains. Let us all become Boys who dream, the Masters' pupils, carrying through the world the Message of the Star. And, best of all, let us be sure that the Message has at last come true. In the world of day as in the world of night, the Finding of the Star is near at hand. For, as on a day two thousand years ago, the Star is quivering in the air, and its resting-place is over the Head of a Holy Child.



THE STORY OF A DEBT AND ITS PAYMENT

By Alma Kunz



ways be seen playing together or riding their swift little ponies somewhere within sight of the tribe.

One pleasant day Waubesa, who had been lying idly in the shade, sprang up, saying:

"Come, Sciota, I am weary of being idle. Let us go into the forest yonder in search of adventure." But Sciota merely stretched his limbs on the grass and smiled. Both he and Waubesa well knew that to wander alone into the forests, so thickly populated with wild and ferocious beasts, was strictly forbidden by Kigonsa. Sciota

In the days when North America was filled with wandering red-skinne d tribes, there lived the brave chief Kigonsa whose son, Waubesa, was the pride and delight of his heart. Waubesa had as attendant another lad about his own age. Though this lad, Sciota, was really Wau besa's servant, the love between the two boys was as strong as though they were brothers and they might al

supposed his companion was jesting. Waubesa, however, walked on toward the woods, whereupon Sciota sprang quickly to his feet and followed him.

Waubesa's little sister, Kituna, who had been stringing beads near the boys, put aside her gaudy playthings and also arose. She stood looking after the boys as they crossed the little space between the camp and the forest.

When Waubesa actually entered the wood, Sciota gently touched his arm. "Waubesa," he said, "your father does not permit us to leave the tribe." But Waubesa shook off the soft touch and penetrated yet further into the cool, dense forest. Sciota followed silently for a time, but when at last it seemed as though his young master never meant to turn back, he could no longer restrain his anxiety. He laid a persuading hand on Waubesa's shoulder saying, pleadingly:

"My prince, our chief will be angry with me."

"Very well," cried Waubesa, angrily stamping his foot and quite forgetting, in his wilful mood, his great love for Sciota and the latter's unselfish devotion to himself, "as you are so cowardly we shall turn back."

Sciota's dark face flushed deeply and his lips trembled with a reply, though he uttered no word, but followed his young master with drooping head.

They had taken but a few steps when they were startled by a piercing scream. Both boys instantly recognized the voice of Kituna who, all unknown to them, had been following them through the woods. The two lads instantly ran back. Waubesa came first in sight of the little girl. She was standing in the centre of a clearing, facing a large panther whose crouching position and slow-moving tail showed him about to spring. With a loud shout Waubesa rushed forward, but Sciota was even more quick. He caught up a stake and sprang beside his young master, at the same time striking at the panther to attract his attention. The beast turned instantly, glaring at them with shining green eyes. Sciota gave Waubesa a slight push, whispering as he did so:

"Run Waubesa, run! You must save Kituna."

Waubesa hesitated. He could not bear to leave his friend alone in such terrible danger, yet he knew Sciota spoke the truth; so, running to Kituna's side, he caught her hand in his own and hurried her away, both of them shrieking for help.

The panther, glancing over his shoulder, saw his prey escaping from him and in his fury he sprang suddenly at Sciota. The brave lad was taken unawares and struck to the ground by the creature's heavy body.

But help was at hand. The children had been missed and a

party headed by the brave Mendota sent in search of them. Guided to the spot by the screams of the children, they quickly reached the place and a swift arrow shot into the animal's side killed the panther instantly. Mendota ran forward to pick up the prostrate lad. He was alive, but, alas! the beast's sharp teeth had been buried in his throat. Mendota raised the wounded boy's head and after one look turned away his own and gazed at the others with a meaning glance.

Waubesa knew what that look meant and with a cry he flung himself beside Sciota, throwing his arms about him.

"Sciota, Sciota!" he cried, "What have I done! It is my disobedience that has killed you! O, what shall I do!"

Sciota smiled tenderly upon his young master as he whispered: "Do not grieve, my Waubesa."

"I shall never forgive myself," sobbed poor Waubesa, passionately, as he bowed his head on Sciota's breast. But the dying boy laid a gentle hand on his bent head.

"There is nothing to forgive, my lord," he whispered with difficulty, his breath coming in great gasps, "I am happy to die for my dear master." Then he closed his eyes as though weary. Waubesa looked wildly up at the sorrowing warriors standing near.

"Can nothing be done?" he cried, in despair and anguish. "Oh, do not leave me, Sciota, my more than brother."

At the last words Sciota's eyes opened slowly. They were filled with a bright, happy light as they rested on the face of his young master.

"Brother!" he gasped, and then the light faded and his little body relaxed in Mendota's arms.

Sciota was dead.

For many persons the story of the faithful Sciota would end with his death, for it is supposed that when we leave this earth we return to it no more. But we, who have heard something of the teaching of Theosophy, know that we return again and again to earth-life. And so of course did Sciota, who gave up his life in order that others might live.

For a long time after Sciota's death Waubesa and Kituna mourned deeply for him. Indeed, they never forgot him, and whenever the tribe returned to the spot which marked his grave the two never failed to visit it and to speak tenderly of their dear lost companion. After a while they, too, passed away from earth-life to enter for a time the heaven-world.

The years passed away and with them the wandering tribes. The white race took up its abode in this lovely land and one day Sciota was again born on earth not many miles from the spot where last he had met his death. He was but a tiny babe when both his parents

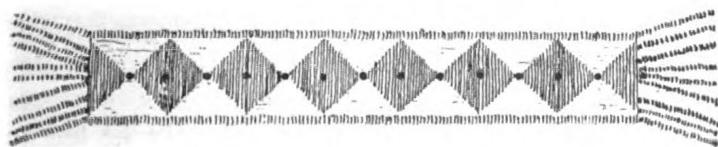
died and he was adopted by a good man and his wife who gave him the name of Porter.

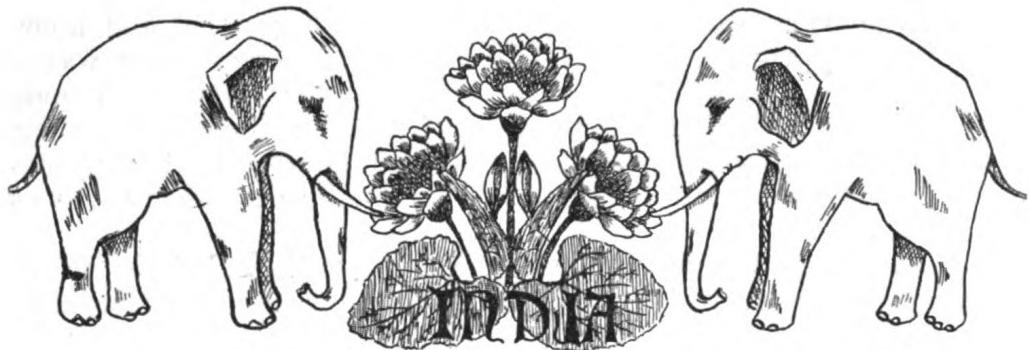
Perhaps Waubesa was watching from another world and knew what had happened to Sciota. At any rate, before Porter was a year old, Waubesa was also reborn and had for his parents none other than the two kind people who had taken the orphan for their own. This son they named Frank, and when he was about two years old, lo, Kituna also entered the family as a baby daughter, who was called Maxine.

Great was the love that bound together these three, but the tie between the two boys was the strongest. They were almost inseparable. It seemed as though some memory of the past life remained with the elder brother, for he watched over and served the younger with the fidelity of a servant. The three children took great delight in driving about in their little pony cart and one afternoon set out in search of ferns. Porter, who was walking near the river, missed his footing and fell headlong into the swift little stream. Frank heard his brother's cry of distress and without a moment's hesitation ran to his assistance. Neither of the boys could swim, but Frank did not stop to think of that. Hastily tearing a loose board from a near-by fence, he rushed with it to the river's edge and plunged into the water. He struggled desperately to reach Porter's side and only succeeded in doing so just as the latter came to the surface for the last time. He caught the drowning boy's hand and drew his arm across the board, where he hung, too exhausted to do more than cling weakly to the frail support.

The swiftly rushing water whirled them wildly about and several times the rapid current carried them under. But by bending every energy in the direction of the shore, Frank at last succeeded in dragging his half unconscious brother into a place of safety where the terrified Maxine awaited them.

Waubesa had paid his debt!





LITTLE BROTHERS IN MANY LANDS

Letters From Betty

Dear Children:

India is a name dear and familiar to all the Lotus children, for the reason that our beloved Theosophical Society has its Headquarters there and then, too, it is the home of our two dear Leaders, Mrs. Besant and Mr. Leadbeater.

Our Hindu brothers belong to our own white race, but many centuries of hot sunshine have darkened their skins to a beautiful brown. Their eyes, the loveliest in the world, are large and dark. The picture of our best-beloved Indian Brother, Alcyone, which appears elsewhere in this magazine, will show you how glorious their eyes may be.

If you should come to India to visit at the home of a Hindu friend, you would find things quite different from at home. The absence of a great many useless things might surprise you and the simple way of living please you.

If you had dinner with a Hindu family, you would seat yourself cross-legged on the floor, eating without knives or forks and taking great care to use only the right hand. The food, pure and wholesome, made up of grains, vegetables, fruits and nuts would be served up on a clean, fresh green leaf.

If you looked about for modern conveniences, such as a bathtub, you would scarcely find one. Instead, you might be led to a running stream in which you might take your bath, or be invited to take it standing, pouring the water over yourself from a small bowl. Beds with springs are not used. Instead, mats are spread on the floor, and close meshed nets must be used to keep out the creatures, large and small, with which all tropical countries are infested.

Because of the intense heat, our brothers' clothes are of the scantiest. When very young they wear practically nothing, which you will agree is most comfortable. The little Behari boy who appears on this page, dressed up in his Sunday best, may not mind the heat. The fact that he is making a gorgeous appearance probably makes up for the discomforts of the warm shawl with which he is draped!

At school the children sit on the floor, cross-legged as usual. They like to study and are generally very clever. Like all other children, they like their games. The boys play ball under the hot sun with the same keenness that my American readers do in cooler air.

Where there are no railroads, travel is on the backs of elephants or in palanquins. The elephant's swaying walk gives the rider a curious sensation as



he moves along, perched high up in the air.

The Lotus, from which the Lotus Circles have their name, is an Indian flower and the pink, purple and white blossoms decorate the ponds and fountains. It is a flower much like our water-lily, but far larger and handsomer. It is a great favorite with artists and can be found carved on the temples everywhere.
Affectionately yours,
Betty.



GRAINS

LONG, long ago, when men first came to live on the earth, they were not so wise about some things as we now are, nor were the animals and plants that we know so well the same in appearance. Indeed everything looked quite different, even the Earth-men themselves, and in many ways they were very ignorant and as helpless as children.

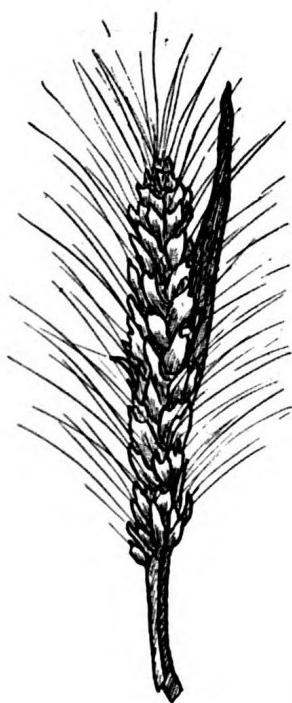
Now, whenever we think of children we usually think at the same time of some one who is older and wiser and who cares for them. It was so with the Earth-men who came here to learn. Because they were in need of help, help was sent to them and in a strange and beautiful way. Go out of doors on a starry night and ask an older person to point out to you the planet Venus. This star-like globe is much older than our earth and the men on it are older than the men of earth and so wise and wonderful that they are like Gods. When the Earth-men needed help it was these Elder Brothers who brought it. They came in clouds of fire, bringing with them gifts to the Earth-men. Of these gifts, one of the most precious was wheat, for if the Elder Brothers had not carried this over from Venus we should not have cake, or rolls, or many of the things that children love! It is such a wonderful little grain that it grows in almost every climate, whether hot, cold or mild. And not only is the wheat in itself a great blessing, but from it have grown other grains that we can use for food, so that from one blessing there arose many, which is always true of a good deed.

No doubt each of you has seen a field of wheat and thought how like a sea it looked as the wind gently waved it about. Or you have stood in a field of corn and heard the breeze rustling through it, sounding like the murmuring of voices. Some of the grains that grow on earth are drawn here for you and I wonder how many of my little readers can name them. Suppose you try and at the same time see if you cannot copy one or more of the drawings. I am sure that all will be interested in knowing who has done the most careful work and so the name of the little artist, together with his or her drawing, will be published in *The American Theosophist*.

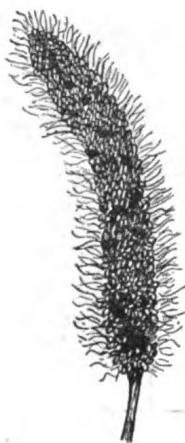
It is not necessary to be a Lotus Bud in order to send in a drawing. Every reader under 14 years of age may do so. The work should reach me before February 15 and should be done in ink, if possible, and signed.

Address: *Lotus*,

Krotona, Hollywood, Calif.



I



II



III



IV



V



VI



VII

FOR TINY TOTS

**UNRULY ULRICH
AND
THE RAIN FAIRIES**



OM A MEMORY

Faint grew the yellow buds of light
Far flickering beyond the snows,
As leaning o'er the shadowy white
Morn glimmered like a pale primrose.

Within an Indian, vale below
A child said "OM," with tender heart,
Watching with loving eyes the glow
In dayshine fade and night depart.

The word which Brahma at his dawn
Outbreathes and endeth at his night,
Whose tide of sound so rolling on
Gives birth to orbs of pearly light;

And beauty, wisdom, love and youth,
By its enchantment gathered grow
In agelong wandering to the Truth,
Through many a cycle's ebb and flow.

And here the voice of earth was stilled,
The child was lifted to the Wise:
A strange delight his spirit filled,
And Brahm looked from his shining eyes.

From *Homeward: Songs by the Way* by A. E.



SUPPLEMENT

TO THE



AMERICAN THEOSOPHIST & THE THEOSOPHIC MESSENGER

BY THE GENERAL SECRETARY

**Sectional
Library**

The following books have been kindly donated to the Sectional Library: Five bound volumes of *Mercury*, by A. J. Bell; *Man Visible and Invisible, Invisible Helpers, The Christian Creed* (1st edition), *In the Outer Court, The Path of Discipleship, Thought Power, Theosophy and the New Psychology, Four Great Religions, Extracts from The Vahan*, by D. S. M. Unger; *Casting the Horoscope, Astrology for All, How to Judge a Nativity, Art of Synthesis, The Key to Your Nativity*, by Alan Leo. For these, grateful thanks are duly returned.

*
an accurate record of our books appearing in the public library of their city, keep the library posted on the latest publications and furnish at their own expense, from time to time, the most important ones which the library may fail to purchase.

**The O. E.
Library**

Dr. H. N. Stokes, the owner and proprietor of the Oriental Esoteric Library, is a member of the American Section T. S., and wishes to help extend the influence of the Society. The Doctor has a list of correspondents said to comprise upwards of ten thousand names, and his influence with his clients is being used to interest them in Theosophy and the Theosophical Society. He was a member some years ago, but withdrew to affiliate with the Oriental Esoteric Society. From that Society, however, his relations were recently severed, and he is energetically showing a desire to fully co-operate with us for the future. Dr. Stokes stands high in his profession, and has surrendered much in order to place himself in position to spread the lore of the East among the people of the West. His Theosophical Lending Library is most useful, and enables one to read largely where otherwise opportunity for improving one's Theosophical knowledge would be limited. The following notice is sent for publication in *The American Theosophist*:

The Oriental Esoteric Library, 1207 Q street, N. W., Washington, D. C., offers to

**The Book
Demand**

It will be interesting to members to realize something of the readiness of the public for the message entrusted to us for wide proclamation. A very active member recently said that he thought the public was more ready for us than we were ready for the public.

One indication of the tendency of the public mind is the loan record of the public libraries. Recently, the head of the Circulating Department of the Los Angeles Public Library stated, it is said in public print, that "more books on Philosophy, New Thought, Astrology, Spiritualism, Theosophy and kindred subjects are borrowed from the Library than on other research topics combined." This should encourage members to supply our literature to the public libraries in steadily increasing quantities. It would be good for the lodges in every place to have

send out to its correspondents living in the vicinity of any lodge of the Theosophical Society the monthly or annual announcements of lectures by the official lecturers of the T. S.

If the Presidents or Secretaries of lodges will communicate with the Librarian, with information as to their announcements, they will be informed as to the number of such announcements that can be used. In so far as such correspondents are interested in occultism (and that is true of the majority of them), every effort will be made to bring them into touch with the nearest lodge.

The crisp little *Critic*, published by this Library, contains from month to month interesting comments upon the work and the workers, schemes of study, and interesting book reviews. The issue, October 23, contains an interesting article on the Krotosha Institute.

**At the Feet
of
the Master**

Almost two years have passed since this valuable book was presented to the public. To thousands of Theosophists in many lands

it has become a *vade mecum* and it will help many a valiant one to reach the great Portal. The "Way" is so clearly pointed out through the practice of the four Qualifications, and so universal is its message, that it seems every available channel should be utilized which will carry the little book to the reading world.

Would it not be well-pleasing to the Master if T. S. lodges in every nation endeavored to place this volume in public libraries? Can not The American Section make this a special feature of propaganda work?

A few months ago a member commenced such work in California. She first writes to the librarians, inquiring if the book will be accepted as a gift. So far there has been an average of a dozen copies each month accepted and catalogued in the California public libraries—and there are four hundred twenty-six of them. She sends her list of libraries to a San Francisco member who supplies them also with Alcyone's latest book, *Education as Service*. Members of the Seattle Lodge are sending *At the Feet*

of the Master to the libraries in Washington.

May this become a popular offering "In His Name!" *

The President prefers that **Lodge Names** lodges should not be named after individuals. Centres or lodges just forming will please take notice. Geographical or ideal names are desirable, some name significant of the location or purpose of the lodge.

Dues Under the new By-Laws the fiscal year is changed from January 1 to July 1. The dues payable January 1, 1913, should therefore cover the half year only; that is, up to July 1, the beginning of the new fiscal year. Lodge officers and members generally will please take notice. Also, that members newly entering will now always pay their dues up to July 1, computed at the rate of sixteen and two-thirds cents per month from the month of entrance.

**By Law
Changed** At a recent meeting of the Board of Trustees, By-Law IX, Sec. 11, on *Transfer of Membership*, was amended by the addition of the following words: "and subject also to the approval of the member to such transfer." Members and lodge officers will please take notice.

**The Grace
Shaw Duff
Foundation**

Mrs. Grace Shaw Duff of New Rochelle, N. Y., has generously made a contribution of \$500 to the Krotosha Institute as a permanent foundation for the purpose of meeting the cost of tuition of two scholarships in the Institute. The money has been made immediately available and applications for the scholarships have already been made. The choice of scholars among the applicants lies with the Regents, who will decide by January 10, 1913.

**Grateful
Thanks**

I am glad to acknowledge thus publicly the kind helpfulness of our good brother, Mr. John O'Neill of New York City, who prepared the drawings for the outside cover, content and other pages in this magazine. Mr. O'Neill has been untiring in his patience in the effort to produce for us just what was needed and has admirably succeeded, in spite of the short time and long distance that separated us.

It is not only a pleasure thus to gratefully acknowledge the gift of Mr. O'Neill's talents, but also the helpful contribution of the Central Lodge of New York that contributed financially to the making of the plates.

*

Mrs. Russak Most delightful reports are being received from the lodges visited by Mrs. Russak, showing that the present tour is one of striking success. Newspapers display for the most part a friendly and sympathetic acceptance of Mrs. Russak and are giving rather full reports of the lectures. The audiences are uniformly enthusiastic.

Mrs. Russak has shown an admirable ability to meet the public just where it stands and to satisfy its inquiry in the way that it understands best. Her very rare charm, and her ability to speak as one who knows, make of her a lecturer of very great promise. As her name becomes more and more generally known, as will be the case in the future, she will undoubtedly be able to fill the large theatres in the major cities whereto she may travel.

*

**System and
Co-operation
in Chicago**

The associated T. S. lodges in Chicago are doing excellent work in spreading the message of Theosophy throughout the broad area of that immense population. Realizing that the establishment of the local headquarters on the Lake Front gave to the Theosophical movement in that city a strong working basis, and appreciating the need of concentrating the united strength of all the lodges upon a vigorous

intra-urban campaign, the members of the association have set earnestly to work to accomplish the propaganda needed, and the method of work is shown in the following letter:

"The following is an outline in detail of the system we have adopted in our new lecture propaganda work. As an experiment, we rented four 5-and 10-cent theatres in different parts of the city, with an average seating capacity of four hundred fifty people. These places we were able to rent for Sunday morning lectures at \$5.00 for each lecture, with the permission to take up a collection. After these halls were rented, four volunteer lecturers were appointed and each was instructed to prepare a lecture on some popular subject with the most attractive title that could be had. The following lecture subjects were chosen:

Reincarnation;

Power of Thought;

Problem of Destiny;

Theosophy and Its Message.

Each lecturer will, during the month of November, deliver the same lecture but in a different house each Sunday.

In charge of the different halls we have appointed one captain who will appoint his helpers, and this captain will have in charge the distribution of advertising and also placing of ushers, who are supplied from our Society. Each captain appoints as many good workers as he can get and will have in charge all announcements, see that collections are taken, the halls opened up properly, and the lecture conducted in a befitting manner.

Our advertising will consist of about seventy-five window cards for each theatre, which will be placed in the store windows in the vicinity of the lecture place. We have also printed four thousand circulars, or handbills, which will be distributed from house to house Saturday nights. We have permission to distribute them also to the audience as they come out of the theatres.

To conduct a lecture in each of these four places for each of the four Sundays in November, we are incurring the following expenses:

Four halls for four Sundays, at \$5.00 each per Sunday.....	\$ 80.00
Four thousand circulars for each place; total, 16,000 circulars.....	20.00
Seventy-five window cards for each place; total	6.00

Total expense for month of November \$106.00

We are expecting to fill the houses and to be able to give our lectures to eighteen hundred people each Sunday, and that the collection taken at each lecture will almost return its initial cost."

**Volunteers
Needed**

Almost every one reads magazines, finding it a very pleasant pastime. If we as a body of Theosophists will bring system into such reading, it can be turned into a very useful work, helping to build up the T. S. Section Library in Krotona and keeping us informed as to the spreading of Theosophical ideas by the non-Theosophical press.

Are you willing to help? What we ask of you is:

- (1) To subscribe for one certain magazine;
- (2) To read it regularly;
- (3) To mark with a cross each article or story relating or alluding in any way—scientifically, critically, in earnest or sarcastically—to Theosophical thought; and
- (4) To send numbers which contain such articles to the Section Library of the T. S. in Krotona.

This is an opportunity for a great many members, also for those who may not be able to do so otherwise, to take part in active work for the Society.

If you are willing to do your share, please send to the *Editor* of *The American Theosophist* your name and address and a list of preferred magazines of which we may assign one to you.

Our idea is to give a monthly review of the articles received, so that all our readers may benefit by it.

If a hundred or more will co-operate with us along this line, think what an effective work can be done which could not be accomplished in any other way!

We hope many of you will answer this call.

*

**Child
Training**

One of our members, Miss Eugenie Honold of Abbeville, Louisiana, is very much interested in the right training of children and wishes to communicate with other members who may be desirous of correcting the wrong treatment that children are receiving from their teachers. She writes:

I have in mind now the corporal punishment given the so-called bad boys in our public schools. I saw a case a few days ago of such cruelty that I took an open stand against it.

We have a new Principal and he punished a boy of about twelve years, making him publicly go up, step by step, the large staircase, while at every step upwards that the boy made he lashed his legs with a large whip, making him dance like a tortured animal. My own class, through an open door, was witness to the scene, the pupils, according to their temperament showing indignation, contempt for the Principal, etc.

I spoke of the wrong done to that boy, also of the wrong done to the others, to one of our best teachers here, a woman whose home character is perfect devotion to her duties, whose teaching along intellectual lines is again unselfish, and she answered that I, as a Theosophist, was too loving, that my patience and kindness in dealing with what I called ignorance were of no value with certain boys who were naturally mean, bad, unmanageable. She has the worldly way of reasoning that because bad boys are heard generally to plot against, to tell each other their hatred for a teacher who punishes them, that it becomes a matter of sheer brutal force.

I answer to this that brutal force is not a teacher's weapon—a teacher's task is one of great responsibility and self-control, that includes putting aside his own point of view in trying to understand what the child wants. It is a self-control that should allow the teacher to put aside personal thoughts on personal affairs and concentrate on the order, the respect, the correct attitude that the child should be taught to possess. I know this is difficult, but if one can not do this, we should not blame the child. I applied this use of self-control to the Principal himself a few days after the whipping of the first boy. A second boy (considered one of the bad ones, again) I saw called into his office. I immediately concentrated on the Principal, surrounded him with a shell so that his habitual vibrations should not reach him and talked to him mentally. In his office I made an image of my Master. Something of that influence must have reached him for after a time the boy came out untouched and the Principal's face was radiant with a smile of friendliness as he looked at the boy going away.

I find myself here representing Theosophy. I am appealed to now in all sorts of questions of right and wrong. I feel the need of the help of fellow-teachers in the E. S. in the many points that arise in our field of work, for it is of utmost importance that my answers should show practical common sense and contain acceptable suggestions for the remedy of the evil that really exists from lack

of the means of a good substitute, and if other teachers in the E. S. facing the same problems that I am, have suggestions to make, we could mutually use them to forward both children's and teachers' evolution.

It would be well if all members interested in this subject and desiring to do something definite to correct the evil would endeavor to form some plan with Miss Honold which would tend to wield a wide influence for good in this respect. What Alcyone has said in *Education as Service* on this subject is most useful, and forms a practical and necessary ideal.

*

Having appointed Miss Litta Kunz as Sectional Head of the Lotus Groups, and desiring that the work along this line shall receive all the emphasis that can be given to it, I hope that the Presidents and Secretaries of lodges will co-operate heartily with Miss Kunz in an earnest endeavor to get the Lotus work well organized in America and Canada. Miss Kunz has addressed a letter to the lodge officers asking their co-operation, and I here reproduce it:

Krotona, Hollywood, California,
November 11, 1912.

To Presidents and Secretaries,
Dear Associates:

Owing chiefly to a lack of organization and centralization in Lotus Circle work in America, this activity, which is of vital importance to the life and progress of our movement, has unfortunately declined. To remedy this very serious defect in our organization it is now proposed to institute a well-defined and ef-

ficient organization devoted solely to work among children under high school age. By appointment of the General Secretary I have taken up the Sectional Headship of the Lotus Circles in the United States and Canada.

You will understand that the policy of the Sectional Head will be to call upon the lodges to nominate the local Lotus Leader and to co-operate with him in very many ways in forwarding the Lotus work. The object of the Head will be ever to provide stimulus and encouragement, new ideas and inspiration to the local leader and to represent the work in conference with the Heads of other departments.

If, therefore, you are already fortunate in having this work organized in your Lodge, I shall esteem it a favor to receive from whomsoever is in charge of the work a brief report, embodying statistics as well as plans. If your Lodge is without organized effort in this essential, I will be glad to have an early report of its institution, and the name of whomsoever is nominated by the Lodge to carry it on.

We must never forget that the children of non-members as much or more need the benefit of Theosophy, either as such or unnamed. And let us also realize that no more important work is to be found in the world than the Theosophical education of the child.

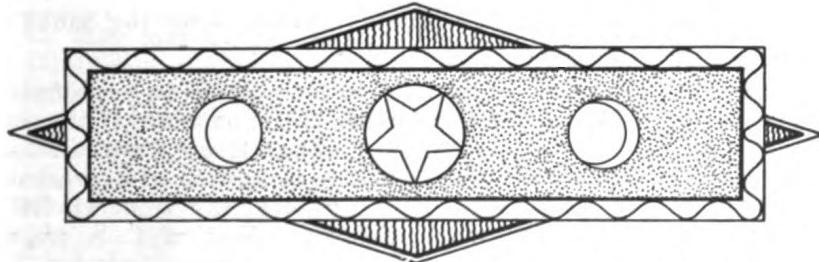
Fraternally yours,

(Miss) Litta Kunz,
Sectional Head.

*

WANTED

A February, 1908, copy of *The Theosophical Review*, in order to complete twenty-two volumes of that magazine for the Krotona Library. Anyone able to furnish such will please communicate with Miss Holbrook, Krotona.



A NEW DEPARTURE

Upon the adjournment of Convention, September, 1912, a new and complete system of accounts was installed in the office of the General Secretary and of the Treasurer. The emphatic need for it is indicated by the fact that the system heretofore employed would not permit of the taking of trial balances or the making of monthly statements, and therefore it was impossible to ever know whether the books of accounts of the Society exhibited its true financial condition or not.

The new system employed brings into the books *all* matters of finance of the Society, including fees, dues, subscriptions, donations, magazine subscriptions and advertisements, and *all* other sources of income, embracing them under divisional heads in the department of assets and resources. Similarly, all outgoes or disbursements are classified and passed to their respective divisions in the department of liabilities. Under this new method the books are kept in *perpetual* balance and always exhibit the true financial condition of the Society. Through a specially arranged Cash Book all money received is credited, not alone to the person paying it but also to the divisional account to which it belongs. To illustrate by a simple and common transaction:

The ledger shows Jane Doe to be indebted for current dues to the amount of \$2.00; the ledger also shows current dues unpaid to aggregate \$542.00; a money order or other cash item is received from Jane Doe for \$2.00 to pay her dues; the item goes into the Cash Book and is credited to Jane Doe and distributed through the "Dues" column; the Jane Doe account in the ledger is credited and balanced off, and at the end of the month the items in the "Dues" column in the Cash Book are totaled. It is then found that all the payments of dues for the month, including the \$2.00

of Jane Doe, amount to \$142.00, and so that sum is posted to the other side of the account of Current Unpaid Dues in the ledger, leaving a balance of \$400.00 outstanding and due according to this account. If the ledger shows by the Monthly Trial Balance individual members' accounts aggregating \$400.00, then we know that it is just \$400.00 that is due the Society as an asset on account of unpaid dues, and our Statement of Income truly shows what is received and Statement of Resources what is expected to be received in the future from present obligations due the Society.

Every financial transaction, whether an income or outgo, involving the Society, is similarly treated in the same scientific but simple manner.

Under the able direction of Mr. Irving S. Cooper, Assistant Treasurer at Chicago, another, but similarly correct, system of accounts has been installed to care for the Section's Book business, and now for the first time in the history of the Society, so far as its records show, its business is being recorded in the manner and with the fidelity in which large corporations record their financial transactions.

In the Treasurer's records is shown the summaries of the General Secretary's records and those of the Book Department in charge of Mr. Cooper, and also the conditions of the several funds and the balances with the banks holding our money.

From a long and intimate experience with the financial affairs of insurance and other large corporations, I say unhesitatingly that the present system of accounts in the General Offices of the American Section T. S. are as adequate, modern and perfect as those of any large institution.

*Carlos S. Hardy,
Treasurer.*

THE FIELD



MRS. RUSSAK'S TOUR

From Letter of Mrs. Broenniman

The week from October 14 to 21 was spent in New York. As a result of her visit there, the members are working unitedly and some splendid plans are proposed, such as the organizing of a book sale concern, work in the slums, and the founding of a Theosophical Institute offering courses of study similar to the Krotona Institute. A postgraduate course at Krotona Institute has been made possible through the giving of a permanent scholarship to that institution by Mrs. Grace Shaw Duff.

A public lecture was given by Mrs. Russak in New York and one in Brooklyn; a parlor talk in New Rochelle and the usual T. S. and E. S. meetings. In the T. S. lecture Mrs. Russak seemed fairly inspired, and so called forth the best in each member, appealing to the Higher Self in each to such a degree that as she finished talking every member rose to his feet and with heartfelt ear-

nestness responded to the appeal for Peace that one member there pronounced.

We were in Philadelphia but one night, but in that short time a Krotona talk was given to members by myself before the public lecture by Mrs. Russak in the Spiritualistic Temple. Some of the members here are most active in social work of the city, bringing Theosophy to bear upon the economic conditions in a way that cannot but bear fruit.

We arrived at Pittsburg October 23, where the Carnegie Institute offered a fine place for a public lecture, and the large audience was not only responsive but most eager. Sunday, October 27, found us in St. Louis, where everything was done to make the lectures a success; and then on to Superior, Minneapolis and Duluth. So impressed were the audiences in Minneapolis and Duluth that they sat spellbound after Mrs. Rus-

sak finished, unable or unwilling to break through the wonderful stillness that had come upon them.

A public lecture was given in St. Paul; a Masonic Lodge was consecrated and officers were installed in same during our stay in Minneapolis, besides the regular work done in all the centres.

We arrived at Omaha on Friday, November 8. The public lecture was given that evening in a large church but to a small audience, due partly to lack of advertising, through a Press misunderstanding. The T. S. lecture was given on Sunday afternoon, and we left that night for Kansas City.

Our time in Kansas City was long enough to include the public lecture to a large audience, E. S. talk, T. S. and O. S. E. lectures, and the work was lightened by the same loving, thoughtful attentions as met us everywhere.

In Denver the program as scheduled

was disarranged, owing to a local mistake; Sunday evening, however, gave us a crowded house and a much-pleased audience.

The trip west from Denver was a very tiring one; delays brought us into Salt Lake only just in time to meet the engagement there. The public lecture in that city was given to one of the best audiences of the entire tour.

Another tiresome train-trip to Spokane. To its Lodge should be credited a unique feature in advertising—an advertising wagon with the notice "Public Lecture: Life After Death Occultly Considered, by Marie Barnard Russak," etc., was used about the main streets of the city. It had its result, for the hall was crowded and the audience showed keen and intelligent interest, many persons remaining after the lecture to ply Mrs. Russak further with questions on the subject.

* * *

ANNIE BESANT STUDY CLUB

The following from the *Year Book* of the Annie Besant Study Club of Kansas City (organized in 1910), is given publicity for the value it may have in other places. The organization is officered by Theosophists and non-Theosophists and, being no part of the official organization of the Theosophical Society, is able to take its place alongside the other Women's Clubs of the city and, in fact, is a regular member of the district and state federations. At the recent general convention of the Federation of Women's Clubs in America, held at San Francisco, the Annie Besant Study Club had its representative duly present.

The Annie Besant Study Club affords such an excellent opportunity to bring Theosophy into intimate touch with the non-Theosophical world, by coming freely within the field of this powerful woman's organization which is now continent-wide, that it has been thought wise to inform the American member-

ship of the success of this Kansas City Club, in the hope that a movement for the establishment of such clubs throughout the Section may become more or less general as time goes on. The success of the club as a study class outside the T. S., I am informed, has been marked, a number of members having already come into the T. S. lodge from this club.

A. P. Warrington.

OBJECT

The object of this club is to study Comparative Religion, Philosophy, Science and Literature; to promote the uplifting of humanity and a brotherliness for all; with a readiness to give advice and receive instruction.

A cordial invitation is extended to the friends of members to attend the classes.

Gentlemen as well as ladies are welcome to the evening classes.

No financial obligation is incurred by such attendance.

The officers are President, Vice-President, Secretary, Treasurer, and Parliamentarian. The officers and members constitute the Board of Managers; there are delegates to Second District and State Federations, and special committees: Arrangement; Social; Standing—(1) Fine Arts, (2) Civil Service and Legislation, (3) Education, (4) Industrial and Social Conditions, (5) Home Economics, (6) Civics and Health, (7) Literature and Reciprocity, (8) Conservation.

A series of seven lectures on "The Science of Astrology" is being given this season. From the second week in October to the first of June study classes are held each week on the following subjects: Biblical Symbolism and Esoteric Christianity; Book Review; A Study in Consciousness; Philosophy; and Literature and Philosophy.

The Constitution and By-Laws of the Club are given in the *Year Book* and are a model of parliamentarian simplicity and exactness. The Club would be glad to send its prospectus to any interested person. *President*, Mrs. W. H. Gatchell, 3435 Holmes St., Kansas City, Mo.; *Secretary*, Mrs. Fannie D. Bruce, 3542 Woodland Ave., Kansas City, Mo.

* * *

GUILD OF THE MYSTERIES OF GOD

To the Editor:

We shall be glad if you will allow us, in your columns, to draw the attention of all F. T. S. and others, likely to be interested, to the following announcement:

All readers of *Esoteric Christianity* and of some of Mr. G. R. S. Mead's works will be familiar with the idea of the Christian Mysteries. There is a strong and widespread hope among many students of these matters that greater knowledge of these Mysteries, in ways we cannot yet imagine, may ere long be restored, and so supply a deeply-felt want in the Christian Church. In this hope, and with the conviction that the time is now ripe, the "Guild of the Mysteries of God" has been founded, with these two objects:

1. The gathering in one body (without regard to denominational divisions) of those Christians who, in humble readiness to be used as He may see best, will consecrate their lives to the service of the Christ, and who will live, study, work and pray for growth in the knowledge of the hidden wisdom.

2. The common study of Christian mysticism and mystical legends and

traditions, of Christian ceremonial and symbolism, and of all scattered allusions to the Christian Mysteries which may be discoverable.

Fuller information may be obtained by all who feel really moved to join themselves in this work, on application to Mr. D. S. M. Unger, 2020 Harris Trust Building, Chicago, Illinois.

It should be pointed out that the first object of the Guild is based on and implies a belief in the near Coming of the Lord. It is hoped, therefore, that many Christian members of the Order of the Star in the East, interested in ceremonial and symbolism, may see their way to joining the Guild, and may find, along the lines of its work, a definite opportunity of helping to prepare His way.

(Signed) (Rev.) C. W. Scott-Moncrieff, M. A., F. T. S. (Warden of the Guild), Gatehouse-of-Fleet, Scotland.

(Signed) (Rev.) F. W. Pigott, M. A., F. T. S. (Chaplain of the Guild), Hornsea, Hull, E. Yorks, England.

THEOSOPHICAL ARTS AND CRAFTS GUILD

351 Queen Street, Auckland, N. Z.

To the Editor:

In sending the accompanying circular round the world, it is hoped that it may help towards a realization, on a national scale, of the art of designing and planning our whole physical activity—rather than the narrower aspects of the Arts and Crafts movement usually shown to-day—and towards exercising the greatest care and skill in execution, in the carrying out of that wider conception which would embrace the many specialized forms of expression.

Scattered over the world we find many people making efforts towards the realization of their ideals. We find a great deal of executive ability which, from a communal point of view, is literally wasted by our crass individualism. The entire absence of National Ideals from the majority of nations is manifest in the politics of the day—although there is very considerable effort amongst groups of people, in many countries, directed towards the betterment of our surroundings.

Where may be found a better nucleus round which to concentrate this effort than in the organization of the Theosophical Society? The very idea of brotherhood, our primary object, presupposes a common aim; surely this should express itself in the outward arrangement of our lives, more especially as we have such a magnificent and comprehensive philosophy upon which to build—instead of, as heretofore in our National politics, only a makeshift-compromising to overcome the immediate difficulties, or to stave off the evil day which follows upon individualism so rampant.

Some of us feel that the time is ripe to make a united effort and show, by example, that much can be done to improve our general environment, and we desire to test the feeling of our fellow-members

upon this point. We shall be thankful, therefore, if you will call general attention to the aim expressed in the accompanying circular, a copy of which has been sent to the Secretaries of all lodges attached to the Theosophical Society.

An Arts and Crafts Guild having been formed as an Order of Service under the New Zealand Section of the T. S., the executive of that body deems it advisable to gather all available information regarding the work already being done by Arts and Crafts Guilds both within and outside the T. S. in other countries, in order that the experience of such Guilds may guide in the inauguration of a definite and useful form of activity here.

Whilst appreciating the value of the work already done both by idealists, who have kept the highest aims of Art and Craft before the peoples of the world, and by those who have endeavored to crystallize those ideals into the outward lives of the people in many and various ways, we desire also to strive to unify much of the individual effort into an organized activity, which may be as worldwide in its scope of dealing with physical environment as the T. S. itself is in organizing activity upon the higher planes: an activity, the chief aim of which is to seek to draw together peoples of all nations in the common aim of an endeavor to raise the people, as a whole, from a certain indifference as to environment to an appreciation of the importance of living in surroundings of beauty and simplicity as against those of squalor and incongruity on the one hand, and ease and opulence on the other, such as we find in modern times.

Realizing that to accomplish so much co-operation is essential, we prefer to act in unison with already existing organizations, as far as possible, and to become an integral part of the International Union of Arts and Crafts. To this end we seek communication from specially

appointed correspondents, who will work actively in this connection in every attached centre, and who will make it their business to get into touch with all societies or groups of individuals who are seeking to educate the peoples of their respective countries to the importance of the effects of environment upon the national character.

We prefer at present to give no detail as to any definite scheme which may be adopted, but we are hopeful that, by united effort, something considerable

will be accomplished.

Trusting that you will hand this circular to those most likely to take up the work, and will get your lodge to appoint a correspondent, we shall then be enabled to draw together, and gradually make our united forces more appreciably felt in the world at large.

Replies to be addressed to New Zealand Theosophical Arts and Crafts Guild, 351 Queen Street, Auckland, New Zealand.

BRAILLE MANUSCRIPTS

The printing of *The Ancient Wisdom* has been delayed by the removal of Perkins Institution from Boston to Watertown. The latest additions to our Braille Library are: *At the Feet of the Master*, seven copies (five from Mrs. Lee, Minneapolis, and two from Miss Spalding, Syracuse); *Theosophy and Christianity*; *Karma as a Cure for Trouble*; *The Nature of the Christ*; *Do We Live on Earth Again?* *Is Theosophy Anti-Christian?* *Reincarnation: A Parable*, all presented by Mrs. M. Menardi, Reno, Nevada; and *The Coming of a World-Teacher*, from Miss Spalding. All the above Braille

manuscripts are very neatly written and I have been busily engaged in binding them into books.

The Theosophical Monthly in Braille is sent out regularly; four issues have been sent out of its second year. It is especially devoted to the spreading of the knowledge of His Coming. I have also put the first year of this magazine into book form for circulation. It contains many useful articles on Theosophy and much information regarding the Society.

O. W. Dahl.

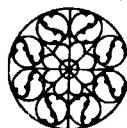
NOTES

Reports from Milwaukee speak of a great impetus to the movement at that centre, resulting from Mr. Unger's visit there November 16-17. He gave an informal talk at the residence of the Lodge President, addresses at the Lodge-room on *The Path of Holiness* and *Invisible Helpers*, and a public Sunday lecture in the Hall of the Ethical Building on *Reincarnation*.

The two lodges of Rochester have united in renting a Headquarters. It has a seating capacity of from 150 to 200, and will be open during five days of the week as a reading-room. It will be used also as Headquarters for the Order of the Star in the East.

New lodges have been chartered as follows: Upasika Lodge, New York City; Evanston Lodge, Evanston, Illinois; Akbar Lodge, Chicago, Illinois. North Vancouver Lodge, Vancouver, B. C., has surrendered its charter.

Dr. Lindberg has been lecturing in the South. He drew good audiences; lodge members have expressed themselves as very grateful for his excellent advice as to lodge methods, etc.; and the O. S. E. organization has been strengthened and its membership increased.



LODGE ORGANIZATION

Probably most of us will agree that organization is an exceedingly important factor in our T. S. work—or in any work whatsoever. It belongs to the form side of Nature, on the proper adjustment of which the manifestation of the Spirit depends. This primeval and eternal “pair of opposites” is at the foundation of all things, and their conception a veritable golden key opening doors in every problem of life. The life-giving Spirit works ever through the organized form, and the full manifestation of its beauty and power depends entirely on the harmonious activity of its vehicle. This is plainly to be seen in the physical body of man. The whole structure is a wonderfully complete and harmonious organization. Every cell and organ has its own work to do exactly in accordance with its inherent capacity, and the failure of one organ to fulfil its proper function means increased strain on the others, and in the end a consequent break-down of the whole machinery. Yet, so completely is the body moved by one purpose—the manifestation of the ruling life within—that whenever one organ fails, every other organ in the body instinctively tries to make good that failure. Wonderful and true picture of what organization really means!

Note one more fact: It is a composite of *active* cells and organs. There is not a single cell in this whole body politic that has not its place and its work. There are no “sleeping partners” in Nature’s business concerns. The very word “organ” comes from the Greek *ergan*, *a work*, and the dictionary defines an organ as “a natural instrument of action.” Now of what action are they the instruments?

Here is another fact worthy of note in this cursory consideration of the most splendid working system within reach of observation. They are one and all, however different and varied their work and apparent dignity, absolutely whole-hearted instruments of the Life which animates the whole, that wonderful Life of whose work and purposes they can have individually perhaps no conception, yet for the manifestation of which upon this plane their devoted co-operation and tireless service is entirely necessary. Manifestors of one life, bound together by one service, we know that they cannot be moved by separation of interests or disharmonized by the illusion that the part wants anything in heaven or earth except that the work of the whole be done. If we picture partial aims in any particular organ, any adumbration of envy or pride, we can at once see how supremely disastrous the effect would be. Because each cell is so entirely devoted to the work of the life which animates the whole body, it is therefore a sharer in that infinitely greater power, and its own little evolution is thereby quickened.

Let us look at the analogy in the body of a Lodge. What is the life which animates it, and what are the organs of its expression?

The Life, which is the living Spirit of a Theosophical Lodge and without which it could have no real existence, is the current of the Masters’ thought and aim and purpose flowing unceasingly from Those Who are its Heart throughout the whole of the Society which They founded to be a “body” by which those lofty aims might be executed upon earth. Conscious of it or not as we may be—and how dim-

ly conscious even the best of us must be—the tremendous fact remains that every member of the T. S. in stepping into its ranks becomes a cell in that wonderful body and is at once in magnetic touch with its all-embracing life. Flooded with that life we can never again look with quite the same eyes upon the world. We are indeed “called” to a heritage that is the fairest amongst all the vineyards of men. And the purpose of that life—can we know it, grasp it entirely, we, the cells whose little lives are one with it? Surely, never. Yet though one of us alone can never understand, all of us together can make a body for the use of Him Who does understand, Whose wisdom is only equalled by His love. Therefore He called the body into existence, that love might bring to a darkened world the aid that wisdom could direct. And as His Life sweeps—as it will do now, more and more—with ever-increasing volume through this growing Body of His, that purpose becomes ever more and more clear to us, and our outer personalities almost unconsciously translate that which our deepest selves have learnt and know.

Surely, then, as we have so often been told, every lodge is an organ of that Life, “an instrument of action;” and every member the same on a smaller scale. It therefore follows that every member must “act” by virtue of being a cell in the whole body. We are accustomed to choose yearly our lodge officials, a certain limited number with well-defined duties, but a lodge is in reality composed entirely of officials, as it were, for there is not one single member who is not called to a particular place and work therein. Remember, the Master cannot *ask* us to do any particular thing. But we may offer, and how gladly will He accept! And why? Because His compassion knows how much the world wants help, and the loyal love and service of the humblest cell in His organization means just that much more power to His hand here.

Just let us think of a typical lodge and all the officials who might compose it. If it be said that a lodge formed entirely

of “officials” would have no material to “officer,” the objection shows want of understanding. We *are* all officials, every one of us. Our material for work is the wide world of suffering humanity, “those who do not know.” First, there will be the President, the leader, the inspirer, comforter of his flock; and his right hand, the Secretary; then the faithful Treasurer and the ever-willing Librarian. These offices are time-honored and well-defined. What others could we have?

Why not the local *Propaganda Secretary*, in touch with the Propaganda Chief at Headquarters? He would be ever devising plans for spreading the good news and the very best method of so doing.

The *Keeper of the Lodge Archives* and *Press Agent*. Although at present the first work of this official may seem unimportant in a country lodge, yet it is best to get the work well established in consideration of the days that are coming. As regards press work, the watching of the local press, with the sending of letters and articles wherever they will be accepted, is an exceedingly valuable method of propaganda. This officer might keep double copies of all references to the T. S. and its manifold activities appearing in the local press, pasting one copy in the lodge scrap-book and forwarding the second copy to his country’s “News” Representative at Adyar.

The various *Conductors of Study Classes*. These latter are divisible into three kinds: classes for members, non-members, and children (Lotus Circles or Round Table Groups). Every lodge should have the two first always in activity, and the third if there are any children available. A lodge which has no meetings “for members only” loses depth and power. The reason for this is evident. If politicians never met to discuss plans of campaign in private, if the clergy of a church never met to pray and meditate on their work, the life which bound them together would flow in feebler fashion. “Where two or three are gathered together in My Name, there am I in the midst of them.” This can never be so fully the case where those of another view of life

and aim are present. Meetings for non-members must be held that enquirers may learn more steadily than at public meetings; and the children, above all, must be reached, for with them the promise of the future lies.

The *Lodge Housekeeper*. There are sometimes lodges where the dust of ages lies and the room dedicated to the Best Things in the world is uglier, more neglected, than our own kitchens at home. Surely this officer would have the very real satisfaction of seeing visible and beautiful results of loving labor here.

The *Lodge Hostess*: tactful and generous soul, as also her helpmeet, the *Befriender of New Comers*. Many satellites could revolve around these two, for "Lodge Teas" for social warmth and the discussion of Theosophical ideas acquire added grace when the young and cheerful aid the hostess.

The *Flowers Officer*: who keeps the Temple of the Best Things in the world fresh with the beauty and purity of flowers.

The *Music Officer*: who—if a piano can be got—harmonizes the bodies of those present with the very real magic of sound.

The *Leader of the Daily Lodge Meditation*:

where perhaps those who can and care to meet for a few minutes to fill the room with the best thoughts and to send them out into the surrounding town for the helping of the ignorant, the unheeding, the sorrowful.

And so on and on.

If it be suggested that many of the above offices are, or could be, combined in the person of an already existing official, the reply is that it is better for all to be doing a little than for a few to be doing much.

Let us therefore organize ourselves, make ourselves—every one—into an "instrument of action." And let us do it now, for time is speeding, and in the days that are coming we shall be glad indeed to have done our best to make our T. S. into a fully organized body, every cell of which throbs responsive to the life flowing through it, so that the smallest change in the consciousness that directs it may find its ready expression through some member within, and so strongly knit together with the bonds of brotherly love that the gates of hell itself could never prevail against it. So shall we do our Lord and Master true service.

Clara M. Codd.

* * *

ANCIENT WISDOM

Lesson Twenty-two

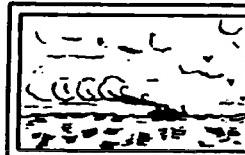
1. How does karmic law make use of the law of heredity?
2. Who are the "Lords of Karma," and what are their duties?
3. Describe the building of the etheric and physical bodies.
4. How do the laws of astral and mental consciousness aid parents in caring for their children?

5. Describe the beginning of mental evolution and memory through sensation.

6. How does conflict arise between memory and desire, and the meaning of the result?

Send answers to Mrs. Addie M. Tuttle, Krotana, Hollywood, Los Angeles, California.





Adyar Letter



Dear Friends:

Wednesday morning (October 23) saw us all gathered at Headquarters to welcome Mrs. Besant home; and when the auto drew up at the central entrance and she stepped among us once more, there was a hearty burst of applause. She came to us garlanded, but more garlands were put about her neck as she stepped upon the platform and bowed for a moment in silent salutation to the Founders, at the foot of whose statue she stood. Flowers and fruit were offered to her and Dr. English, our oldest member, read an address of welcome.

Mrs. Besant in her reply said she had traveled far and wide since last she stood among us, traveled in foreign lands and in far northern India; and everywhere she found the work flourishing and the movement growing. There was opposition, to be sure, but that was caused by the rapidity of our growth. It was a natural reaction. We were to expect that and take it calmly. It worried her not at all except as it might interfere with the work she hoped soon to do in India itself, in putting the Hindu University firmly upon its feet. After that was accomplished, which she hoped would be done by next spring, she would work for the establishment in India of a Theosophical College, or rather, Theosophical Colleges, for one Theosophical College in a country so vast as India would be absurd. She thanked us for the kindly welcome accorded her, which she said she recognized as given not to Annie Besant as such, but to Annie Besant, the messenger of the Great Ones.

And then the Theosophical family broke up, to reassemble in the afternoon at the Town Hall of Madras, where an

address of welcome was given to Mrs. Besant by the citizens of Madras. I enclose cutting from *The Madras Times* describing the meeting and giving a report in full of the address and of Mrs. Besant's reply. The address was presented in a beautifully chased silver cylindrical case.

We shall have our beloved President with us for about a month, then she goes on a lecturing tour in India, but as Mr. Leadbeater returns tomorrow, we shall not be left without a teacher, happily. Tomorrow will witness another happy gathering to welcome the return of Mr. Leadbeater among us, whom we very much feared we should lose and whose return is therefore doubly welcome.

I send you greetings from Adyar, and hearty wishes for the continuance and success of the active Theosophical work going on in my beloved America. Sincerely yours,

Mary K. Neff.

FROM "THE MADRAS TIMES"

Address of Welcome

We, the undersigned citizens of Madras, take this opportunity of heartily welcoming you once again into our city on your return from Europe.

Ever since you first set your foot on the Indian soil and made India your home, you have toiled for her and her people with untiring love and sympathy. Your voice raised on behalf of the Indians working in distant foreign lands shows beyond measure the dearness you treasure for them. You have helped the Indians to respect their ancestors and to seek for high ideals amongst them. You have done invaluable service for the cause of education in this country by

bringing into stable existence a model institution, the Central Hindu College of Benares. Not content with that, your unselfish labors have been directed in the good cause of the Hindu University, which will hand your name down to posterity with a deep sense of gratitude. Your labors in the cause of the various religions rooted in this ancient land have brought about a wide-spread revival of spirituality, and your explanations have tended to a fuller mutual understanding between them and to an increased feeling of toleration and mutual respect. It is not necessary to dwell more on your services to this land, and we close with a prayer that you may be spared to live and labor amidst us for many a long year to come.

Mrs. Besant's Reply

Friends: In thanking you for coming here this evening and for presenting me with an address full of kindly affection, I would say to you at the very outset that I realize that in this gracious act of yours you are not necessarily endorsing my opinions, you are not necessarily ranging yourselves with me in any one of the many lines of propaganda which I may be following in this country and abroad. You are here only to say that you think I have been of some service to India and that I have at least tried to serve that mighty motherland. It is my greatest privilege. I regard it as the best karma that I can have to be allowed to work for India in however humble a way to help and to join her heart more and more closely to the heart of England and to try to win both the mighty nations to love and respect each other as they ought to do. If in the past I have so often reminded you of the greatness of your immemorial past, if I have urged you to respect your own literature, to think of your own heroes and to tread in the steps that have been traced for you by the mighty ancestors of your own blood, I have done so because I know that unless a nation reverences its past, it is not likely to achieve a splendid future, because I realize that for the very basis of good citizenship there must be a sense of self-

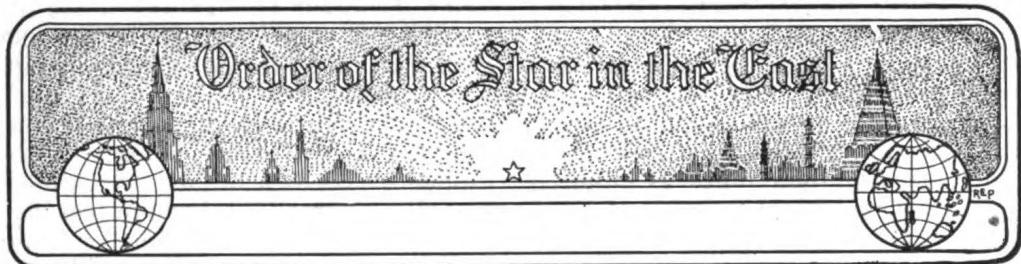
respect, of pride in the national honor, of love for the national future. Those who would tell you not to look to the past for inspiration badly advise you, for every nation in proportion as it draws its strength from its own past is able to walk strongly forward to a future greater than the past has been, and if I have in any way been of service to India, it is because I have begged her to be herself and not a copyist of another, and not to rob humanity of those mighty treasures which she holds in trust for the future of the human race. For every nation has its own peculiarities, its own treasures, its own particular quality that it adds to the world, and India's gift to humanity is a mighty gift second to none among all the nations of the world. And today we can see flowing through India new life, new energy, new purpose, and the Indians are beginning to look to the future and to know that it holds for them something even greater than the past.

Some word has been said about the effort to help the religions of the land. May I remind you, friends, that India can never take her place among the nations so long as religion is used to divide instead of being used to unite, and on this soil so far stretching and so ancient, you have representatives of every great living religion in the world—the Hindu and the Parsee, the Buddhist and the Mussulman, the Jew and the Christian; they all are here born into the land and have their shares in its past, its present and its future. Only as they can learn to respect each other, only as they can learn to love each other, only as their rivalry is but rivalry for service for the common motherland, only then will India become really great. There is nothing which should divide the heart of one faith from the heart of another, for the name of India rises above all, and India should be the dearest name to the heart of every one born upon her soil. You may follow one religion or another, love your own religion best, that is your right and your duty, but remember that religion should never be used as a cause for civil or for political strife and that religion is best

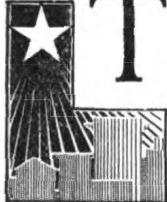
served when the men of the faith see brothers in the men of every other faith that finds its home in India. So it is my effort wherever I go to spread peace between faith and faith, love between province and province, to ask people to forget their differences, which are really trifling, and to remember their unity as children of a common motherland that knows no outcasts in the household, that finds no coldness in her heart to any child born upon her soil. And all that I would ask you, friends, for the few years that yet remain to me—all that I would ask from you permission to do in your land is to try to serve your nation, to try to be useful to your commonwealth, to help you, so far as I may, to serve those who are growing up amongst you now, the leaders of the future men of your own race, men of your own blood who shall lead you to your national heritage. When in Benares, not long ago, standing on the platform of the Central Hindu College, I saw on that same platform some great Indian leaders of today. I cannot tell you how joyous was my heart when, turning to

them, I said to the boys before me: "Here are your real leaders of the future, the men of your own people, the men of your own race," for no one who is outside a nation can really help very much to make that nation great. A nation must be built by its own sons, a nation must be guided by its own brains. A nation may be helped, perchance, but the real inspiration must come from within, and my joy in India today is that more and more as years go by I hope to fall into the background and to see her own children go forward at her head and her own people lead her into the promised land in front. And so I only say: "Let me serve you as long as my services are useful. Let me work for you as long as there is some work that my hands may do." My hope is that perchance out of this work and this endeavor it may be my happy Karma to be born again in this beloved land (cheers) so that not only my heart shall be Indian, but also my body, and then I shall find myself closely amongst you, one of you in the future as I have been in the past. (Loud cheers.)





"Come He as Rishi wise,
 Come He in Kingly guise,
 Play He the proudest or the humblest part—
 Not by robe, or crown, or sword,
 Shall any know his Lord,
 But by the scarce-heard whisper of his heart;
 Look not for outward badge or sign
 But strain your Souls to catch the thrill of Life Divine."


THE ORDER in America numbers now some 2200 members. In reviewing its work there are some points which stand out as especially encouraging. First of all I would mention with hearty appreciation one of the things on which the welfare and progress of a movement most depends—the devoted and earnest workers in its ranks. I, personally, should like to voice, even with words that are inadequate, how deeply valued are some of our American O. S. E. members, some whose inner devotion to our cause, whose many hours of service for it, whose quiet sacrifices for it, are known to me perhaps more than to others. Scattered over the United States are many such, and as one who is entrusted with the guidance of the movement over here, I may perhaps be pardoned for inserting in my short report, a few words of thanks to those who, by their loyal and ready co-operation, by their able solution of many problems in a movement so recently started, and by their cheerful patience with those problems which are not yet solved, have made guidance so easy.

The O. S. E. has in America an effective aid to its propaganda of which I may here fittingly express appreciation also, and that is the hearty co-operation with the O. S. E. given by *The American Theosophist* and *The Theosophic Messenger*. The support given by the Sectional magazine of the Theosophical Society is one which our O. S. E. members should realize and utilize. It is the plan of the editors, I believe, to let no issue of the magazine go forth without some article dealing with the question of the coming of the World-Teacher. Moreover it always most kindly gives a special page to the Order of the Star in the East, thus keeping in touch with the progress of the Order. For these reasons *The American Theosophist* should be interesting to many even outside the T. S. who are considering and studying the possibility of the near advent of a Great One, as the magazine will be continually furnishing information along that line.

Another thing that is encouraging is the many letters of kindly enquiry about the Order that are still coming in. Numbers of people who have been reading along occult or religious lines have writ-

ten at once upon hearing about the O. S. E. and have expressed appreciation of the plan of broad tolerance, and of the wish to draw together those of all nations who share a common belief.

And so, in many ways, the work of our Order is showing healthy growth and increasing opportunities of usefulness.

Marjorie Tuttle,

National Representative.

PRESS COMMENTS UPON THE O. S. E.

THE discovery of a well-written article in a newspaper or magazine concerning the Order awakens in the ardent member a keen sense of appreciation for the one who has succeeded in bringing the message to the public. Some months ago the *New York Herald* devoted over half a page to an article on *Looking for a New Messiah*. It was illustrated with a portrait of J. Krishnamurti and the T. S. Headquarters at Adyar. This article gave much information about the Order and its Head, and also some select paragraphs from *At the Feet of the Master*.

Ella Wheeler Wilcox did a gracious act for the Order last spring when she wrote *Our Choice of Roads to God*. It appeared as a syndicate article in many of the largest newspapers in the United States. It told about the founding of the Order, gave the Principles, with kindly comment, and a long poem beginning with the line, "How will Christ come back again."

During the autumn, *Truth*, a newspaper with the largest circulation in New Zealand, contained an excellent picture of "Alcyone" on the front page and a column concerning the Coming Christ, "Alcyone" and the Order; on another page were two long columns on *Another Coming of Christ* and the objects of the Order. That extraordinary event at Benares on December 28, 1911, when "Alcyone" was handing the certificates to the members, is fully given in this article.

The largest daily in Denver, *The News*, has for the principal feature of the issue of October 7 a long first-page article, *Christ Comes. Seventeen Minis-*

ters Tell of Signs. The second coming of Christ and the approaching end of the world had been prophesied that week in Denver by twelve prominent ministers. This prophecy was met with a storm of protest from as many more prominent ministers, the result being that this subject was discussed from widely varying angles in seventeen Denver pulpits on October 6. Unusual crowds filled all of the churches on this occasion.

That publication of *The News* gave an entire page to this discussion. Five of the clergymen believed that we are nearing the end of the world. One of the reverend gentlemen stated that the signs of the times, such as political unrest, wars, rumors of war, great disasters at sea and on land, indicate that the time is very near for the appearance in bodily form of Christ. Another divine was strongly of the opinion that the one thing needed today to energize and regenerate a decadent church is a living faith in a living, coming Lord. Another postulated that Christ must come to the earth to fulfill the promises made in the Bible. Several pastors agreed that His Coming was not a new doctrine and that it is the only satisfactory interpretation to the whole scheme of Scripture.

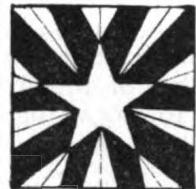
A few weeks after this ministerial discussion, during the Presbyterian Convention in Denver, a splendid address was delivered on *The Coming of Christ*.

Some of the notes of expectancy are being caught by those who have "ears to hear" and to sense "the shadow cast down here by the changes that are going on in the higher world."

Adelia H. Taffinder,
Press Representative.



KROTONA



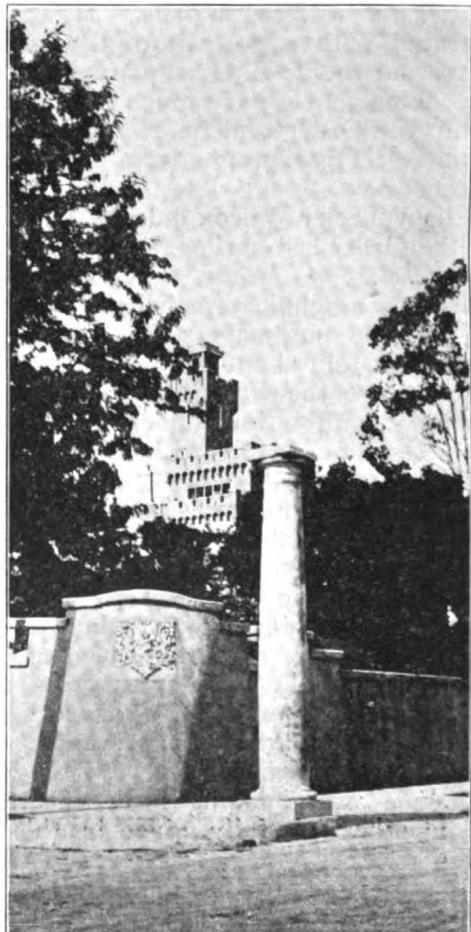
The Unseen Gift

There is a subtle something that is brought to Krotona by every one who comes here that is so striking as to be worthy of mention. Many visitors come from month to month, some out of curiosity, some from interest, others to see the centre which they have learned to love, and each makes a gift and then goes away sending back a stream of others. No one comes without leaving this gift. From some it is large, from others still it is not so large, but it is rare that it is ever small. These contributions are steadily adding themselves together into a constantly increasing whole, growing into larger and more definite proportions.

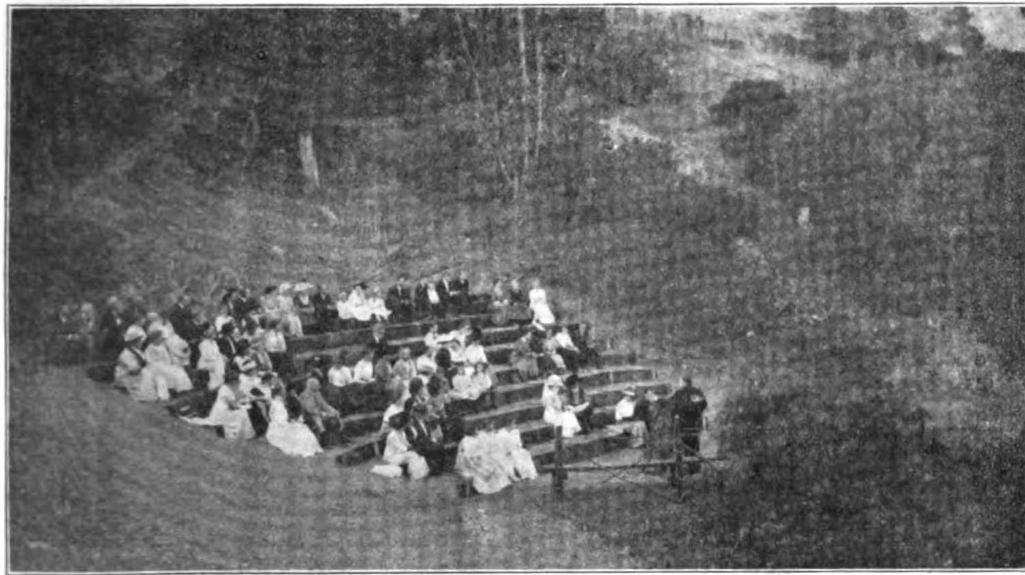
And would you know the nature of it —of this precious gift that one and all bring to this hillside? It is simply this: a spontaneous outburst of appreciation of the beauty of the spot, the loveliness of all its surroundings and the bigness of purpose behind all that is trying here to find expression.

Aside from the keen love of beauty which the founders of this little community possess, and which therefore they sought to express in their choice of a site, there is this to be said in favor of a choice of this kind, that the stream gathering here of the thought-emotions springing from the visitors and those residing here creates an atmosphere of joy and beauty that is uplifting, spiritually beneficent and in most ways invaluable to a movement destined to benefit the race. The happy part of it is that beauty in some form or other appeals practically to every type of person, and therefore the building of the beauty-emotion here is a process that goes on automatically and constantly as the procession of visitors and friends passes by. When they come and see, they feel the sense of

beauty here. That in turn produces a feeling of joy and that joy-force leaps into the general reservoir of beauty and joy, thus helping to build up an atmosphere most helpful for the cause we espouse. So may the good work go on unendingly, creating for the Masters an atmosphere which They can use with powerful effect for the raising of men to the higher ideals.



Corner of Argyle Ave., Where Street Cars Pass, One Block from Krotona.



ON ANNIVERSARY SUNDAY, NOV. 17

In commemoration of the founding of the Theosophical Society about one hundred members from Los Angeles and vicinity gathered at Krotona Sunday afternoon, spending a social half hour at the main building with music, then adjourning outdoor to the Greek Theatre where they listened to an exposition of the three objects of the Society, showing how they touched and vivified the faith

of human activity. The names of the founders and their earnest followers and chelas were then brought to the attention of the audience in five minute talks by a number of speakers, and the meeting closed with a very earnest appeal by our General Secretary which sent us all out into our places in the world much strengthened in our resolve to follow in the footsteps of our founders.

A Letter One of our good brothers recently visited us at Krotona, and on reaching his home sent back the letter which follows:

This is to all our brothers and sisters at Krotona, to thank you all for your kindness, helpfulness and love which you gave to this brother from the desert. For eternity you hold a place in my heart and mind. Oh! this trip has been so uplifting! I feel as though I had a new lease and a new purpose for life. The people at Krotona are all so beautiful, each in his own particular way. I wonder if there is any place in the United States that has such a beautiful, spiritual atmosphere. Can there be any place on earth where the people work so hard and cheerfully as at Krotona?

All the digging and building at Krotona must be costing a lot of money, but surely it must bring excellent returns.

On the train I saw a rough-looking man sitting across the aisle. There was something attractive about him in spite of his roughness and the bundle wrapped in old canvas. I knew he was a philosopher and religious in his own peculiar way, and he needed help that few people can give. So I said I wanted to talk to him, for I was very much interested in philosophy and economics. He promptly replied: "So am I, and in Occultism." He was a miner from Alaska. He had lived alone a great deal, and developed clairvoyance, to his sorrow. I told him of our studies and our Brotherhood. He said: "I want to join." Now he is, I think, about 'broke.' I feel that his Ego (Higher Self) wants him to, but I

wonder whether the lower self will stand in his way. Time will tell.

Oh! I wanted to tell you that as this young Norwegian walked away, I went back to the train, but remembered not getting his name. He was some distance, so I did not want to yell, and I sent him a strong thought in turn. He turned like a shot, showing the power of thought and that he is very sensitive.

Another young man soon took the Norwegian's seat. I felt attracted to him and learned that he takes *The Theosophic Messenger*, and is a likely F. T. S. (Praise the Lord continually).

My mother was in good spirits when I got home, and now we look forward to Krotona when we can arrange our affairs so as to leave here. Mother will have a good home

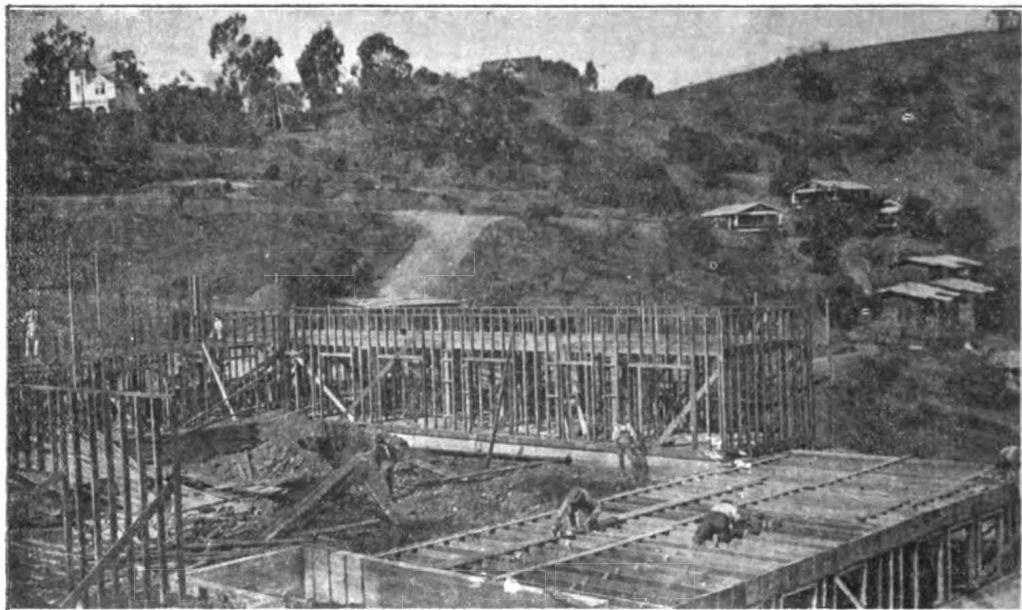
in her old age. I don't think that at or near Krotona she could ever feel really old or depressed. Then if the Lord is willing, I will study for a time and go forth to preach and teach. A modern knight.

Soon I hope to sell out my mining interest, and it is quite probable that we can do something with our property here. Of course it is our *duty* to go carefully, but it is right to have unselfish hopes. It is glorious to have some definite things to work for.

Some people here are starting a Unity Class. Well, I also believe in Unity and will speak for it, and naturally get in Theosophy.

You need not answer this, as I realize how valuable your time is.

With love and best wishes for all.



This picture shows the stage of development, on December 8, of the Inn now in process of construction on the Krotona estate. The picture was taken from the hill at the southeast corner of the building and gives a good idea of its extent. The dimensions are 95 by 97 feet, the front portion only being two stories high.

The unfloored beams in the immediate foreground show where the floor of the assembly room will be; where the studing is seen already raised will be bedrooms and bathrooms on three sides of the court. This will give sixteen rooms for the accommodation of workers and

more temporary sojourners. The kitchen and dining room will be under the assembly room, large airy rooms with an east and north exposure, their windows being shown in the lower right-hand corner of the picture. In the centre of the building will be a garden forty feet square, open to the sky, and a little lotus pond.

The building will be finished in plaster, in typical California Mission architecture, admirably suited to the sunny skies and harmonious in color with the dun hills. There is every reason to believe that the building will be finished soon after the new year.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Founded at New York,
November 17, 1875.



Incorporated in Illinois, on
September 21, 1911.

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

A detailed outline of the Organization of The American Section of The Theosophical Society is given on a succeeding page. Please address all official communications to The General Secretary or, if dealing with matters connected with The American Theosophist, to The Editor or Business Manager.

Divisional Representatives

The Divisional Representatives, whose names and addresses appear on a following page, will transact all Sectional business such as may be carried forward in the territory and away from the Headquarters. They will provide lodge officials, free of cost, with application forms, demits and other material, as well as directions and assistance about work in their respective divisions. Lodge officials will continue to send notices of change of address, transfers, dues, etc., directly to Headquarters.

Sectional Literature

Literature pertaining to the work of The Theosophical Society and to Theosophy may be obtained from Mrs. M. V. Garnsey, La Grange, Illinois. Please consult pages herein which are devoted to Organization, Propaganda Literature, Dealers in Theosophic Books, etc.

Joining The Theosophical Society

Persons wishing to join The Theosophical Society should communicate with officers or members of the nearest lodge or with the Divisional Representative in the Division in which they reside. A full list of the lodges with the names and addresses of the officers thereof is listed in the Directory, and the names and addresses of the Representatives appear on the page devoted to Organization. These will gladly provide the enquirer with information.

Form of Bequest

"I give and bequeath to The American Section of The Theosophical Society, incorporated under the laws of the State of Illinois on September 21st, 1911, the sum of to be paid within months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

ORGANIZATION

The American Section of The Theosophical Society

A. P. WARRINGTON, General Secretary.
CARLOS S. HARDY, Treasurer.

KROTONA, HOLLYWOOD, LOS ANGELES, CALIF.

BOARD OF TRUSTEES: Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Robert W. Ensor, Krotana, Hollywood, Los Angeles, Calif.; Mrs. Kate S. Stowe, 172 S. Oxford St., Brooklyn, N. Y.; Carlos S. Hardy, Krotana, Hollywood, Los Angeles, Calif., and the General Secretary, ex-officio.

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LECTURE BUREAU: Mrs. Julia A. Myers, 10736 Walnut St., Morgan Park, Ill.

SECTIONAL LIBRARY: Librarian, Mrs. E. J. Forssell, Room 1507, Lake View Bldg., 116 So. Michigan Ave., Chicago, Ill.

LIBRARY CATALOGUE BUREAU: Head, Miss Julia E. Johnson, 2542 29th Ave., S., Minneapolis, Minn.

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BUREAU OF PROPAGANDA LITERATURE: Head, Mrs. M. V. Garsney, La Grange, Ill.

PRIMER DISTRIBUTION BUREAU: Head, Miss Alma Kunz, Krotana, Hollywood, Los Angeles, Calif.

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PRESS BUREAU: Head, E. B. Catlin, Anaconda, Mont.

SCANDINAVIAN PROPAGANDA COMMITTEE: Head, Dr. B. W. Lindberg, 327 Shukert Bldg., Kansas City, Mo.

DUTCH PROPAGANDA COMMITTEE: Head, Laurentius Vroom, Central Westrumite Co., Fisher Bldg., Chicago, Ill.

FINNISH PROPAGANDA BUREAU: Head, J. Forssell, 1319 Waveland Ave., Chicago, Ill.

GERMAN PROPAGANDA LEAGUE: Head, C. L. B. Shuddemagen, 7228 Coles Ave., Chicago, Ill.

KARMA AND REINCARNATION LEAGUE: Head, Dr. C. L. B. Shuddemagen, 7228 Coles Ave., Chicago, Ill.

CHILDREN'S KARMA AND REINCARNATION LEAGUE: Head, Miss Marjorie Kocher-sperger, 7212 Coles Ave., Chicago, Ill.

BIBLE STUDY BUREAU—International Sunday School Lessons: Head, D. S. M. Unger, 2020 Harris Trust Bldg., Chicago, Ill.

LOTUS GROWERS' BUREAU: Head, Wm. G. Merritt, 202 Clinton Ave., Oak Park, Ill.

PRISON WORK BUREAU: Head, E. B. Catlin, Anaconda, Mont.

STEREOPTICON BUREAU: Head, J. C. Myers, 10736 Walnut St., Morgan Park, Ill.

SOUTHERN CORRESPONDENCE BUREAU: Head, Mrs. B. S. Hillyer, 3828 Campbell St., Kansas City, Mo.

TRAVELERS' LEAGUE: Head, George H. Wilson, 3331 High St., Louisville, Ky.

RAILWAY STATION ADVERTISING BUREAU: Head, Mrs. E. P. Freeland, 168 Troup St., Rochester, N. Y.

MYSTIC DRAMA LEAGUE: Head, Mrs. V. C. Marshall, 4129 Washington Blvd., Chicago, Ill.

MUSIC CORRESPONDENCE BUREAU: Head, Frank L. Reed, Chestnut Hill, Meadville, Pa.

COUNCIL FOR PROVIDING BRAILLE LITERATURE FOR THE BLIND: Head, Ole W. Dahl, 71 "L" St., South Boston, Mass.; Secretary, Miss Hazel G. Collins, 71 School St., Brookline, Mass.

ROUND TABLE: Representative for America, Mrs. Josephine E. Wardall, 2616 Walnut Ave., S. W., Seattle, Washington.

LOTUS GROUPS: Head, Miss Litta Kunz, Krotana, Hollywood, Los Angeles, Calif.

AFFILIATED

ORDER OF THE STAR IN THE EAST: National Representative, Miss Marjorie Tuttle, Krotana, Hollywood, Los Angeles, Calif.; Organizing Secretaries, Fritz Kunz, Krotana, Hollywood, Los Angeles, Calif.; Miss Helen Jasper Swain, 1506 Lake View Bldg., Chicago, Ill.; Dr. B. W. Lindberg, 327 Shukert Bldg., Kansas City, Mo.; Irving S. Cooper, Lake View Bldg., 116 So. Michigan Ave., Chicago, Ill.

LODGE DIRECTORY

[NOTE: After the name of each city appear the names of the local lodges, the names and addresses (1) of the president and (2) of the secretary, and memoranda of the lodge activities. The word lodge is omitted for the sake of brevity.]

- AKRON, OHIO** AKRON: A. Ross Read, 134 E. Market St.; Mrs. M. F. Karper, 146 S. High St. Meets 134 E. Market St. Thursday evenings, 7:30 o'clock. Tel. Peoples 5208.
- ALBANY, N. Y.** ALBANY: Miss Grace E. Boughton, 98 Jay St.; Miss Anna Emmons, 15 Western Ave. Meets 294 Quail St. Monday evenings, 8 o'clock. Home Phone 685.
- ANACONDA, MONT.** ANACONDA: Edwin B. Catlin, 315 W. Sixth St.; Mrs. Winnie Abbott, 318 W. Fourth St.
- AUSTIN, TEXAS** AUSTIN: Thomas D. Dawkins, 1104 Blanco St.; Fred H. Smith, 613 Congress St. Meets 908 Congress Ave., Monday evenings, 8 o'clock. Tel. 629 S.W.
- DHARMA: Miss Pauline Trueblood, 2623 University Ave.; Mrs. E. A. Graves, 1401 W. Fifth St.
- BALTIMORE, MD.** BALTIMORE: Mrs. S. Y. Ford, 4524 Reisterstown Road; Mrs. Gracia F. Tongue, 4524 Reisterstown Road.
- BERKELEY, CALIF.** BERKELEY: Mrs. W. J. Woods, Sec., 1334 Spruce St. Meets Wright Block, corner Shattuck and Centre, third floor, Thursday evenings, 8 o'clock. Lectures: Sunday evenings, 8 o'clock. Tel. Berkeley 5346 or Home 2495.
- BOSTON, MASS.** ALPHA: James Middleton, Pres., 120 Boylston St., care Harper & Bros. Meets 585 Boylston St. Thursday evenings, 8 o'clock. Tel. Oxford 1044.
- BESANT: Miss Eudora Morey, Sec., 17 Batavia St. Meets 17 Batavia St., Suite 8, Thursday evenings, 8 o'clock.
- BOSTON: Mrs. Luella K. Hastings, 76 Centre St., Dorchester Centre, Mass.; Mrs. Bessie W. Jewett, 84 Willowwood St. Meets 585 Boylston St., Room 10, Wednesday evenings, 8 o'clock. Tel. Dorchester 566-M.
- HUNTINGTON: Mrs. Valetta Thelen, 201 Suffolk Road, Chestnut Hill, Mass.; Mrs. Isadore Wing, 201 Kensington Bldg., 687 Boylston St.
- OLCOTT: Miss Selma Fritz, 15 Concord Square; Miss Emma Mills, 389 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square, Friday evenings, 8 o'clock.
- BROOKLYN, N. Y.** BROOKLYN: Harold C. Stowe, 172 S. Oxford St.; Miss T. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave., Monday evenings, members only, 8:15 o'clock; public beginners' class, Wednesday evenings; advanced classes, Wednesday, Thursday and Friday evenings, 8:15 o'clock, and Sunday morning, 11 o'clock; public lectures, Sunday evenings, 8:15 o'clock. Tel. Prospect 4476.
- BUFFALO, N. Y.** BUFFALO: Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; J. E. Taylor, 256 Main St. Meets The Markeen, corner Main and Utica Sts., Sundays, 3:30 o'clock. Tel. Crescent 465-L.
- BUTTE, MONT.** BUTTE: J. E. Lostin, P. O. Box 983; Mrs. Emily T. Lostin, 225 N. Henry St. Meets 119 Owlesley Block, Sunday and Wednesday evenings, 8:15 o'clock. Tel. 8790 Independent.

LODGE DIRECTORY

- CHICAGO, ILL.** **CHICAGO THEOSOPHICAL ASSOCIATION** (representing the following Chicago lodges): Public lectures at Besant Hall, Lake View Bldg., 116 So. Michigan Ave., Sundays, 3:15 and 8 o'clock.
- ADYAR: D. S. M. Unger, 2020 Harris Trust Bldg.; Freeman S. Hurd, 9763 Howard Court. Meets Lake View Bldg., 116 So. Michigan Ave., Thursday evenings, 8 o'clock. Tel. Randolph 3364.
- ANNIE BESANT: John C. Myers, 10736 Walnut St., Morgan Park, Ill.; Mrs. J. C. Myers, 10736 Walnut St., Morgan Park, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Tuesday evenings, 8 o'clock. Tel. Morgan Park 1554.
- BLAVATSKY: Albert H. Franciscus, 5428 Washington Ave.; Miss Elizabeth Hansen, 1109 North Humboldt St. Meets 1119 Dearborn Ave. Wednesday evenings, 8:30 o'clock. Tel. Dearborn 1286.
- CENTRAL OF CHICAGO: Miss Gail Wilson, 113 So. Seeley Ave.; Miss Inger Adele Wilson, 113 S. Seeley Ave. Meets Lake View Bldg., Monday evenings, 6:45 and 8 o'clock. Tel. Central 5049.
- CHICAGO: Miss Julia K. Sommer, 710 Waveland Ave.; Mrs. Kate G. Hill, 2537 Michigan Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Wednesday evenings, 8 o'clock (first Wednesday of the month excepted.) Tel. Harrison 4476.
- CHICAGO NORTH SHORE: John L. Healy, 2026 Greenleaf Ave.; Mrs. Ida Ferne Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Room of North Shore School of Music, Thursday evenings, 8 o'clock.
- ENGLEWOOD WHITE: Mrs. Lora E. Barrington, 141 W. 70th St.; Mrs. Julia W. Goodell, 1723 Humboldt Ave. Meets Wednesday evenings, 8 o'clock.
- GERMAN MORNING STAR: Mrs. Catherine Schott, 1157 Belmont Ave.; Dr. Karl Freitag, 19 S. Hoyne Ave. Meets 717 Belmont Ave., Sunday, 8 o'clock. Lodge and study, Tuesday, 8:15 o'clock.
- KENWOOD: Mrs. F. U. West, 5487 East End Ave.; Mrs. A. A. Rolfe, 4459 Oakenwald Ave.
- LEADBEATER: Mrs. F. T. Breese, 3761 Lake Ave.; Max R. Schneider, Sec., 1607 Lake View Bldg. Meets Lake View Bldg., 116 So. Michigan Ave., Sunday evenings, 7 o'clock. Tel. Harrison 1196.
- SAMPO: J. Forsell, Pres. and Corresponding Sec., 1819 Waveland Ave.; Gust Jacobson, 2917 5th Ave. Meets Saturday evenings at homes of members.
- CLEVELAND, OHIO** **CLEVELAND**: Thomas J. Phillips, 8303 Superior Ave.; Mrs. S. M. Harding, 2318 Prospect Ave. Meets 5607 Euclid Ave. "The Birmingham," Monday evenings, 7:45 o'clock, Wednesday afternoons, 2:30 o'clock. Tel. Bell North 601. **Cuyahoga**: Central 7009-W.
- KIPINA: Gustav Perala, 37 Phillips Ave., E. Cleveland; Emil Kaarna, 119 Delmont Ave. Meets 9907 Adams Ave., N. E., every second and fourth Sunday of the month, 3 o'clock.
- VIVEKA: Miss Anna Goedhart, 1845 E. Seventy-fifth St.; Miss Betsy Wyers, 318 Euclid Ave. Meets 318 Euclid Ave. Tuesday evenings.
- COUNCIL BLUFFS, IOWA** **COUNCIL BLUFFS**: Mrs. Effie M. Smith, 126 S. Seventh St.; Mrs. G. M. Smith, 126 S. Seventh St.
- CROOKSTON, MINN.** **CROOKSTON**: Dr. W. A. Robertson, 212 Robert St.; Donald J. McDonald, Box 807.
- DANVERS, MASS.** **DANVERS**: Mrs. M. L. S. Jacobs, 58 Water St.; Mrs. Florence I. Robins, 9 Ash St. Meets 58 Water St. Business meetings Friday evenings, 7:30 o'clock. Public meetings are held on the first and third Sunday evenings of each month. Tel. 158-4.
- DENVER, COLO.** **DENVER**: Mrs. Ida Blakemore, Sec., 1723 Park Ave.
- COLORADO**: Percy Austin, 1739 Clarkson St.; Mrs. Ella W. Fisher, 281 S. Clarkson St.

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- DETROIT:** Dr. M. V. Meddaugh, 357 Warren Ave., W. Detroit; Mrs. A. E. Meddaugh, 357 Warren Ave., West.
- VIVELIUS:** Mrs. E. T. Clough, 738 Kirby W.; Mrs. Lillie F. Dick, 248 Belvidere Ave. Meets Parlors of New Thought Church, 43 Winder St., near Woodward, Thursday evenings 8 o'clock. Tel. Hickory 213-L.
- DULUTH, MINN.** **DULUTH:** Mrs. A. Taylor, 2121 Jefferson St.; Gustav F. Landgren, 230 W. Seventh St.
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- GRAND RAPIDS, MICH.** **GRAND RAPIDS:** Miss Alice E. Kunz, 875 Franklin St.; Miss M. R. Kunz, 875 Franklin St. Meets 187 La Grange St., Monday evenings, 7 o'clock. Tel. Citizens 9464, L. A. Mitchel.
H. P. B.: Mrs. Rose Altenbrandt, 7228 Coles Ave., Chicago, Ill.; J. B. Howard, 479 Fountain St. Meets 303 Ashton Bldg., Wednesday evenings, 7:30 o'clock. Tel. Citizens 5054, J. B. Howard.
- GREAT FALLS, MONT.** **GREAT FALLS:** E. B. Largent, Ulm, Mont.; Mrs. H. S. Benson, Great Falls, Mont.
- HART, MICH.** **HART:** Miss Gertrude Reading, Hart; Mrs. Etta Smith, 123 W. Warren Ave.
- HELENA, MONT.** **HELENA:** F. W. Mettler, 520 S. Rodney St.; F. W. Kuphal, Jr., Box 371.
- HOLYOKE, MASS.** **HOLYOKE:** N. P. Avery, 227 Pine St.; Mrs. Inez E. Perry, R. P. D. 7, Box 38-A.
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- HOUSTON, TEXAS** **HOUSTON:** J. A. Brown, 1303 Main St.; Mrs. Bell Watkins, 805 Leeland Ave. Meets for study Sunday evening, at 1303 Main St.; and Tuesday evening at Room 429 Mason Elk. Tel. Preston 7076.
- JACKSON, MICH.** **JACKSON:** Mrs. M. I. Lewis, 123 W. Wesley St.; Mrs. Garnet B. Thacher, 414 Webb St. Meets 123 W. Wesley St., Wednesday evenings, 7:30 o'clock.
- JERSEY CITY, N. J.** **JERSEY CITY:** Paul Hubbe, 92 Lord Ave., Bayonne, N. J.; Mrs. Sarah B. Black, 109 Belmont Ave.
- KANSAS CITY, MO.** **KANSAS CITY:** Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Miss Clara Linder, 3126 Washington St. Meets 203 Studio Bldg., Wednesday evenings, 8:15 o'clock. Tel. South 945.
- LA GRANGE, ILL.** **LA GRANGE:** Mrs. Mary V. Garnsey, 200 S. Fifth St.; W. P. Fogg, 434 N. Brainard Ave. Meets 200 S. Fifth St., Wednesday evenings, 8 o'clock. Tel. La Grange 229.
- LIMA, OHIO** **LIMA:** Wm. Van Horn; L. P. Tolby, 864 W. Wayne St.
- LINCOLN, NEB.** **LINCOLN:** Miss A. E. Stephenson, 1201 K St.; F. E. Fendes, 440 S. 12th St. Meets 1621 M St., Thursday evenings, 8 o'clock. Tel. Auto L 8810.
- LOS ANGELES, CALIF.** **LOS ANGELES:** C. F. Holland, 1239 Delaware Drive; C. Q. Scudder, 2015 Cambridge St. Meets Blanchard Bldg., 232 S. Broadway; members only, Wednesday evenings, 8 o'clock; public beginners' classes, Monday evenings, 8 o'clock, Thursdays, 3 o'clock; advanced public classes, Tuesdays, 2 o'clock, Thursdays and Fridays, 8 o'clock. Tel Home 73443.
- LOUISVILLE, KY.** **LOUISVILLE:** Geo. H. Wilson, 3331 High St.; Mrs. Margaret F. Chase, 243 East Walnut St.

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- MEADVILLE, PA.** MEADVILLE: Frank L. Reed, Penn. College of Music; Mrs. Flora F. Wailing, 654 Washington St. Meets 751 N. Main St., Sunday evenings, 7:45 o'clock, from September to May, inclusive. Tel. 368 X.
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- UNITY: Mrs. Emma H. White, 291 W. Webster Ave.; Mrs. Loretta E. Booth, 57 4th St. Meets Wednesday evenings, 7:30 o'clock. Tel. 640.
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- NEWTON HIGHLANDS, MASS.** DHARMA: Miss Isabel B. Holbrook, Krotona, Hollywood, Cal.; Miss P. G. Holbrook, 6236 Madison Ave., Chicago, Ill. No meetings; membership scattered; monthly lodge letter.
- NEW ORLEANS, LA.** NEW ORLEANS: Miss Muriel Mitchell, Sec., 7730 Jeanette St. Meets De Soto Hotel, Monday evenings.
- TRUTHSEEKERS: Mrs. Isabel H. S. Devereux, 2504 Esplanade Ave.; Mrs. Florence Howard, 3513 St. Charles Ave. Meets 3513 St. Charles Ave., Friday afternoons, 2 o'clock.
- NEW YORK, N. Y.** CENTRAL: Mrs. Grace Shaw Duff, Beechmont, New Rochelle, N. Y.; Mrs. K. A. Street, Hotel Colonial, 81st and Columbus Ave. Meets 2228 Broadway (between 79th and 80th Sts.), Monday and Thursday evenings 8:15 o'clock. Public speaking class Friday evenings, 8:15 o'clock. Beginners' class Thursday afternoons 3:15 o'clock. Tel. Schuyler 9571.
- NEW YORK: Miss Mary E. Slater, 280 Montgomery St., Bloomfield, N. J.; Miss Agnes S. Stewart, 158 W. 76th St. Meets 2228 Broadway, Tuesday evenings, 8:15 o'clock.
- NORFOLK, VA.** NORFOLK: Devereux M. Myers, 103 York St.; R. H. Pruefer, 136 Cumberland St.
- OAKLAND, CALIF.** OAKLAND: Wm. H. Alton, 561 41st St.; Mrs. Emme Shortledge, 348 Palm Ave. Meets Hamilton Hall, cor. Jefferson and 13th Sts., Monday evenings, 7:45 o'clock. Tel. Oakland 8120.
- OMAHA, NEB.** OMAHA: Burd F. Miller, 734 Brandeis Theater Bldg.; Mrs. K. P. Eklund, 4319 Parker St.
- PASADENA, CALIF.** PASADENA: Mrs. Ida M. Clough, 1019 Montrose Ave., So. Pasadena; Mrs. Della L. Colville, 1008 Garfield Ave. Tel. Home 1408.
- PATERSON, N. J.** PATTERSON: Mrs. Clara E. Ward, 225 Marion St.; Miss Martha Bazdorf, 41 Olympia St., Lakeview. Meets Room 307 Colt Bldg., members only, Tuesday evening, 8 o'clock; public question meeting, Friday evening 8 o'clock; public beginners' class, Sunday afternoon 2 o'clock; public advanced class, Sunday morning, 10 o'clock. Tel. Paterson 1277-M.
- PELHAM, N. Y.** PELHAM: Mrs. Florence Burnett, 246 Loring Ave.; Mrs. Fannie Brook, 328 Sixth Ave. Meets at Lodge headquarters, 246 Loring Ave., Thursday afternoons, 2:30 o'clock. Tel. 1483 W.

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- PHILADELPHIA, PA.** **PHILADELPHIA:** Hugh F. Munro, 1737 N. Fifth St.; Miss Caryl Annear, 530 N. Natrona St. Meets 1710 Chestnut St., Room 31. Library open Tuesday, Wednesday and Thursday afternoons, 2:30 to 5 o'clock, Wednesday and Tuesday evenings, 8 o'clock.
- PIERRE, SO. DAKOTA** **PIERRE:** Robert L. Kelly, Pierre, S. D.; Wallace E. Calhoun, 262 Coteau St. Meets 320 Pierre St. every Sunday evening; study class at Miss Farmer's Thursday evenings, 8 o'clock.
- PITTSBURG, PA.** **IRON CITY:** Mrs. D. Manning, Sec., 615 Union Bank Bldg. Meets Whitfield Bldg., Rooms 311-312 Thursday evenings, 8 o'clock; classes: Monday, Tuesday and Friday evenings and Tuesday afternoons. Tel. 106 Brady, Mrs. McAfee.
- PITTSBURG:** Mrs. W. H. McAfee, 900 California Ave.; Mrs. Nellie R. Eberhart, 34 Exeter St.
- PORT HURON, MICH.** **PORT HURON:** Miss Vera Clark, 728 Court St.; Miss P. E. Spencer, Suite 14, 1258 Commonwealth Ave., Boston, Mass. Meets Public Library Tuesday evenings, 7:15 o'clock. Tel. 1016, Mrs. Peck.
- PORTLAND, ORE.** **PORTLAND:** Mrs. Mildred Kyle, 420 E. Fifteenth St., North; Mrs. Esther E. Harvey, 639 Alberta St. Meets 403 Ellers' Bldg., Seventh and Adler Sts.; beginners' class Sunday afternoons, 3 o'clock. Tel. East 1861.
- READING, PA.** **READING:** Edw. Kingkinger, 522 N. Ninth St.; Lewis Greim, 715 Dick St. Meets 522 N. Ninth St. Public, Sunday evenings, 7:30 o'clock; beginners' class, Tuesday evenings, 8 o'clock. Tel. Consolidated 381-4.
- RENO, NEVADA** **RENO:** Mrs. Maud Menardi, 332 W. 4th St.; J. H. Wigg, Box 156. Meets Cheney Bldg., Room 5, Monday and Thursday evenings, 8 o'clock. Tel. 1071.
- ROCHESTER, N. Y.** **GENESEE:** Claude Bragdon, 3 Castle Park Square, Mt. Hope Ave.; Dr. Lillian Daily, 427 Granite Bldg. Meets 537 Powers Bldg., Tuesday evenings, 8:15 o'clock; beginners' class Friday evenings, 8:15, at 425 Granite Bldg. Tel. 7386-L.
- ROCHESTER:** Miss Fanny C. Goddard, 87 Ave. D; Miss Esther Pringle, 454 Court St. Meets 87 Ave. D Sunday afternoons, 3:30 o'clock. Tel. 4423 L.
- ROXBURY, MASS.** **ROXBURY:** Dr. W. B. Guy, 277 Warren St., Boston, Mass.; W. W. Harmon, Harvard Square, Cambridge, Mass.
- SACRAMENTO, CALIF.** **SACRAMENTO:** C. M. Phinney, 420 Forum Bldg.; Mrs. Mary A. Craig, 1323 E St. Meets Room 2, Odd Fellows' Temple, Sunday and Thursday evenings, 8 o'clock.
- SAGINAW, MICH.** **SAGINAW:** Mrs. E. G. Combs, Sec., 1524 N. Fayette St.
- ST. JOSEPH, MO.** **ST. JOSEPH:** Miss Salina Sharp; Mrs. Alice Blum, 1011 N. 13th St.
- ST. LOUIS, MO.** **BROTHERHOOD:** Frank Primavesi, 4200 Broadway So.; Mrs. Emma Niedner, 4066 Flora Blvd. Meets 3109 S. Grand Ave., Room 19, Sunday, 3 p. m., Wednesday, Thursday and Friday, 8 p. m. Tel. Victor 1341.
- ST. LOUIS:** Mrs. M. A. Ellis, 4440 Delmar Blvd.; Mrs. Rena Langley, 4440 Delmar Blvd. Meets 3429 Franklin Ave., Sundays, Room 19, Sunday, 3 o'clock, Wednesday, Thursday and Friday, 8 o'clock. Tel. Munro 82.
- ST. PAUL, MINN.** **ANNIE BESANT:** Dr. W. J. Bracken; Mrs. C. A. Bracken, 224 Walnut St.; U. S. G. Croft, 224 Walnut St.
ST. PAUL: Dr. John McLean, 202-3 Am. Nat. Bank Bldg.; Miss Angie K. Hern, 259 Dayton Ave. Meets Detroit Bldg., Room 9, Thursday evenings, 8 o'clock. Tel. Cedar 1478.
- SALT LAKE CITY, UTAH** **SALT LAKE CITY:** W. Rice, 144 W. First South St.; Frank B. Terriberry, Gregson Ave., Calder's Sta.
- SAN ANTONIO, TEXAS** **SAN ANTONIO:** Mrs. Louise Weatherhead, 1829 No. Palmetto Ave.; Paul Lass, 403 Pruitt Ave. Meets 208 Central Office Bldg. Public lectures, Sunday, 8 o'clock. Members' meeting, Thursday, 8 o'clock. Tel. (old) 8130.

LODGE DIRECTORY

- SAN DIEGO, CALIF.** ANNIE BESANT: Mrs. Jennie M. Schinkel, 819 Spruce St.; Mrs. Tyndell Gray, 819 Spruce St. Meets 1322 Fifth St. Library open every afternoon, except Sunday, from 2 to 5 o'clock. Study class Wednesday evening, 7:30 o'clock; public meeting Sunday evening at 8 o'clock.
- UNIVERSITY HEIGHTS: Dr. C. M. Hankin, 2263 Fourth St.; Mrs. Annie R. Wisner, 1734 Union St. Study class Wednesdays, 7:30 o'clock. Public meeting Sundays, 7:30 o'clock.
- SAN FRANCISCO, CALIF.** GOLDEN GATE: George F. Crowther; Mrs. E. J. Eaton, 1472 Golden Gate Ave. Meets 1472 Golden Gate Ave. Public meetings, Sunday and Wednesday evenings, 8 o'clock. Tel. Franklin 2378.
- SAN FRANCISCO: W. J. Walters, 2 A St.; Mrs. Dora Rosner, 346 Pacific Bldg. Meets 346 Pacific Bldg. Friday evenings, 8 o'clock.
- SAN JOSE, CALIF.** SAN JOSE: Mrs. O. I. Davis, 350 N. Ninth St.; Mrs. A. J. Reed, 272 S. Seventh St. Meets Spiritual Temple Monday, Wednesday and Friday afternoons, from 2 to 4 o'clock. Tel. 6338 San Jose.
- SANTA CRUZ, CALIF.** SANTA CRUZ: Mrs. Ida Springer, 89 Garfield St.; Mrs. Nellie H. Uhden, 145 Third St. Meets 145 Third St.; Second Floor, from October to May 1st, Friday afternoons, 2 o'clock. Tel. 479-388, Main lines.
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- SUPERIOR, WIS.** SUPERIOR: Alice L. Booth, 1423 Eleventh St.; W. E. Hally, 219 Truax Blk.
- SUPERIOR NORTH STAR: Mrs. Edith Conklin, 1924 John Ave.; A. L. Williams, 289 W. 10th St.
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- SYRACUSE, N. Y.** SYRACUSE: Henry E. DeVoe, 1164 Cannon St.; Miss Fannie C. Spalding, 2364 Midland Ave., Onondaga Valley Station. Meets 205 Gurney Blk., So. Salina St., Thursday evenings, 8 o'clock. Tel. 3715-J.
- TACOMA, WASH.** TACOMA: G. A. Weber, 1529 S. E St. Meets Stratford Hotel, Room 26, Thursday evenings, 8 o'clock. Tel. Main 3061.
- TAMPA, FLORIDA** TAMPA: Geo. P. Sullivan, Box 598.
- TOLEDO, OHIO** HARMONY: Mrs. Gertrude Heller, Sec., 424 Rockingham St. Meets 219 Michigan St. Thursday evenings, 8 o'clock. Tel. Horne 6170.
- TOLEDO: Mrs. T. R. Lemmon, 530 White St. E.; Mrs. Clara Bowser, 825 Ambia St. Meets 2263 Parkwood Ave., Saturday afternoons, 3 o'clock. Tel. 48X6, Mrs. Bowser.
- TOPEKA, KAN.** TOPEKA: Francis Grover, 407 Monroe St.; Mrs. Jennie Griffin, 714 Horne St.
- WASHINGTON, D. C.** CAPITAL CITY: Dr. W. W. Baker, 1841 N. Capital St.; Miss Edith C. Gray, Box 314. Meets Rooms 419-420 Corcoran Bldg. Public lecture Sunday evenings, 7:45 o'clock; classes, Wednesday and Friday evenings, 8 o'clock.
- WASHINGTON: Dr. Geo. H. Wright, Carroll Springs, Forest Glen, Md.; Mrs. U. P. Bradway, The Germania, Third and B Sts. Meets The Germania, Apt. 2, Sunday evenings, 8 o'clock. Tel. Lin. 3040.
- WEBB CITY, MO.** WEBB CITY: Miss Ethel Watson, Sec., Box 486.

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BRITISH AMERICA

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MONTREAL, QUE.	MONTREAL: Ernest R. Dalley, 245 Hutchinson St.; Miss G. I. Watson, P. O. Box 672. Meets Room 16, No. 16 McGill College Ave., Tuesday evenings (members only); Saturday evenings (public lecture). Reading room open Monday, Wednesday, Thursday evenings, 8 to 10 o'clock; Saturday and Sunday afternoons, 3:30 to 5:30 o'clock. Tel. East 3863, Mr. Fyfe.		
REGINA, SASK.	REGINA: John Hawkes, Government Library; C. A. Grubb, Public Works Dept., Government Bldg.		
TORONTO, ONT.	TORONTO: A. G. Horwood, 223 Major St.; Roy Mitchell, 204 Canadian Forester's Bldg. Meets Canadian Forester's Hall, Sunday evenings, 7:15 o'clock, in main lodge room. Lectures 1st and 3rd Tuesday afternoons, 4 o'clock; Elementary class, Tuesday evening, 8 o'clock; Strangers' class, Thursday evening, 8 o'clock; Short course series, Friday evening, 8 o'clock; Question class, 2nd and 4th Thursday afternoons, 3 o'clock; Secret Doctrine class, Sunday morning, 10:30 o'clock.		
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VICTORIA, B. C.	VICTORIA: Capt. Chas. E. Clark, 1130 Summit Ave.; C. Hampton, 1120 Caledonia Ave. Meets 1203-05 Langley St., Camosun Bldg., Sunday afternoons, 3 o'clock. Round Table, Sunday mornings, 11 o'clock. Members, Wednesday evenings, 8 o'clock. Enquirers' class, Friday evenings, 8 o'clock. Social afternoon tea, Saturday afternoons 3 to 5 o'clock. Tel. 177.		
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RECEIPTS	DISBURSEMENTS		
Sundries	\$ 116.91	Sundries	\$ 154.77
Messenger	164.27	Drayage, telegrams, etc.....	21.16
Fees and dues	225.67	Refund dues and fees.....	6.00
General Fund	430.75	Office furniture	108.25
Krotona Estate	285.00	Messenger	352.71
Krotona Institute	502.00	Salaries	164.00
Preparation Fund	39.37	Stationery, supplies	158.41
Balance on hand November 1....	382.79	Postage	279.68
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Balance on hand November 30, 1912.....			\$ 901.78

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Commencing next month we will publish on this page a sworn statement of the number of copies of The American Theosophist printed the previous month, so that advertisers can see at a glance for what they are paying.

Our readers are asked wherever possible to patronize the advertisers who use our columns; they will be fully protected as we will not accept advertisements which are misleading, untrue or immoral. We do not advertise any article which contains alcohol, narcotics, meat or meat products. If you see such advertisement in our columns please inform us; it is not there with our knowledge.

R. W. Ensor,
Advertising Manager.

ADVERTISING RATES

One Page, 224 lines.....	\$25.00
Half Page, 112 lines.....	12.50
Quarter Page, 56 lines.....	6.25
Other space pro rata.	
Minimum space accepted 7 lines.	
Prices for covers, preferred positions, and inserts on application.	

	Discounts
Six consecutive insertions or three pages within a year...	5 per cent
Twelve consecutive insertions or six pages within a year	10 per cent
Twelve pages within a year..	20 per cent

Full type page 5½x8 inches (standard magazine size); width of column 2½ inches. Forms close on the 15th of the preceding month.

Holidays! What Gift?

What better gift can you give your friend than a copy of

THE AMERICAN THEOSOPHIST

each month for twelve months? A year's subscription is only \$1.50, but a special club rate of \$1.00 each for four subscriptions and over, sent in at one time is hereby offered, good until December 31, 1912.

We will begin the subscription with the January number. This will arrive before January 1st. We will send a beautiful card announcing the gift.

You will be benefiting four friends each month for a year at a very small cost.

Address The Business Manager of THE AMERICAN THEOSOPHIST, Krotona, Hollywood, Los Angeles, Calif.